1817
...s. 1317 Vol. XVII—No. 5

Stri-Dharma

OFFICIAL ORGAN OF THE WOMEN'S INDIAN ASSOCIATION

MARCH, 1934

Subscription Rates

India, Rs. 5　*W.I.A. Members, Rs. 3*　*Foreign, 10 Sh.*

Single Copy, As. 8

செப்பனிடுவதற்காக எடுத்துக்
கொள்ளப்பட்ட
மாதம் வருடம்
செப்பனிட்டு முடித்த
மாதம் வருடம்
ஆராய்ச்சி உதவியாளரின்
கையொப்பம்

WOMEN'S INDIAN ASSOCIATION

OFFICE BEARERS, 1933—1934

President : Dr. (Mrs.) Muthulakshmi Reddi, M.B. & C.

Vice-Presidents : Mrs. Dorothy Jinarajadasa
Mrs. K. Ramachandra Rau

Hon. General Secretary : Mrs. H. M. Dadabhoy.

Hon. Treasurer : Mrs. Lakshmi David.

EXECUTIVE COMMITTEE MEMBERS

Mrs. Ammu Swaminadhan.
Mrs. Ramaswamy Sivan.
Srimathi G. Visalakshi Ammal.
Mrs. K. C. Achaya.
Rani of Munagala.
Mrs. Ramath Unissa Begum.
Mrs. Subhadra Chenchiah.
Mrs. Nazir Hussain.

ADVISORY COUNCIL MEMBERS

The Secretaries of all Branches
Mrs. Malati Patwardhan, Madras.
Mrs. Manjeri Kamalammal, Chalapuram, Calicut.
Mrs. M. E. Cousins, B. Mus., Madanapalle.
Mrs. Hannah Sen, New Delhi.
Mrs. Brijlal Nehru, Lahore.
Mrs. Rajivibai Shiva Rao, Bangalore.
Mrs. Herabai A. Tata, Bombay.

OFFICIAL ORGAN

Stri Dharma

Editor : Mrs. H. M. Dadabhoy.

Headquarters : Pantheon Gardens, Egmore, Madras.

Women's Indian Association

OBJECTS

1. To present to Women their responsibilities as daughters of India.
2. To secure for every girl and boy the right of Education through schemes of Compulsory Primary Education, including the teaching of religion.
3. To secure the abolition of child-marriage and other social evils.
4. To secure for Women the vote for Municipal and Legislative Councils on the same terms as it is or may be granted to men.
5. To secure adequate representation of Women on Municipalities, Taluk and Local Boards, Legislative Councils and Assemblies.
6. To secure for Women the right to vote and to be elected for the Council of State.
7. To establish equality of rights and opportunities between Men and Women.
8. To help Women to realise that the future of India lies largely in their hands: for as wives and mothers they have the task of training, guiding and forming the character of the future rulers of India.
9. To band Women into groups for the purpose of self-development and education, and for the definite service of others.

Women who agree and will co-operate with the Objects and Organization of the Association may become members. Groups of Women having the same aims can be affiliated to the Women's Indian Association.

Local Branches are self-governing and make their own arrangements.

ORGANIZATION

The Association, which has a central organization at the W. I. A. Headquarters, Pantheon Gardens, Egmore, Madras, was started on May 8, 1917, and has grown and increased steadily ever since. It now has 72 Branches, 24 Centres and over 4,000 members.

Branches are formed in every place where possible, with a local Secretary to arrange the work to suit local conditions and report to Headquarters.

The political policy of the Association is to work for Reforms through the Legislative Councils.

The aims, ideals and work of the Association are on a religious but non-sectarian basis.

CONTENTS

	Page
Frontispiece—	
Home Economics as an Interpreter of Life	203
If I was a Woman	206
Prostitution in Russia	212
The Ways of a Woman	213
Influence of Women in Modern India	215
Women at Home and Abroad	217
Lithuania	218
Women's Legal Position	219
Dais' Improvement Scheme	220
Headquarters	223
Protection of Children	225
Appreciation	226
Baluchistan Gazettes	227
Branch Report	229
Notes and Comments	230
A Persian Rosary	232
Women and Public Life	233
Stri-Dharma	234

Hindi

मद्रास के मारवाड़ियों में स्त्री-शिक्षा का प्रचार। 235

Tamil

கோகிலாவின் கோரிக்கை 240

ஒற்றுமையின் உயிர் நிலை 243

சமாசார திரட்டு 245

Telugu

పాతివ్రత్యము ప్రాచీన భారతాంగన. 246

The Editor does not hold herself responsible for opinions expressed in signed or initialled articles or by correspondents.

Note :—All communications regarding Editorial matter and reviews should be addressed to the Editor, Stri Dharma, Pantheon Gardens, Egmore, Madras.

Subscribers are requested to mention their subscription number when reporting complaints or change of address, etc. These communications should reach our office by the 15th of every month.

3

Stri-Dharma

Vol. XVII. MARCH, 1934 No. 5

HOME ECONOMICS AS AN INTERPRETER OF LIFE

By Jennie I. Rowntree

Is home economics to be classed as a fad and a frill in education or is it to become the backbone of the curriculum? Last year, with school budgets reduced in the State of Washington, there was some fear that it might be eliminated from part of the school systems. This year the State Department of education is giving evidence of its faith in home economics by ruling that a year of it be required of all high school girls. This decision was not made because educators believed that students needed primarily to acquire home skills and technical information but because they believed that the real contribution of home economics is social understanding, that it should help girls to interpret the problems of adult life more clearly.

This brings a new challenge to the home economics teacher. She must divest the knowledge, she passes on, of its abstract nature and re-adjust information to get it into life and conduct. "What of it?" should be asked of all subject matter. The good teacher is alert to see whether students click to the inference of what they are learning, whether they are assimilating what they receive into their previous state of thought. The better students will want to be helped to apply their science, their art, their history and literature; will want to be taught to weigh values and draw conclusions. Home economics can unify and vitalise all subject matter, teach the girl the usableness of her knowledge, and give her confidence in her own judgment.

How can all this be accomplished? Suppose one begins with the home as a unit. The home of the future is the girl's interest. On what model will it be patterned—the past or present American or the new Russian? Is it our ideal to have mothers working outside the home and children cared for in day nurseries and nursery schools by specialists, with the sanctity of marriage less emphasized than at present? Some of the students might read and picture the Russian home, another group evaluate present tendencies in this country, and

another consider homes of the past; this could lead to a discussion of what homes really offer in our lives. Perhaps the students will decide that home is the place where each learns to get on with others, to give and take, to acquire health, religion and morals, a place where a person can do as he wishes, work out his own ideas, express himself in his work, recreation, and conversation, in fact, a laboratory where personalities are developed, repaired and recreated. If they do decide thus they will think of the ideal home as one that seeks out and develops peculiar aptitudes in each member and adjusts its treatment to the disposition and the needs of the individual.

Having set up their picture of the ideal home, the class can decide what the home-maker ought to know in order to make the home the right sort of place. They will doubtless conclude that she should know how to keep a family healthy in body and mind, meeting not only their physical needs but their need for self-expression, understanding and appreciation; how a sane, just distribution of family income promotes happiness and security; how art functions to provide a substitute for futile concentration on self; the effect of the serene contemplation of beauty; how books and friendships help one to understand life better. They will also inevitably conclude that the homemaker needs a vision, an urge for service, and a realisation that she can make a tremendously important contribution through her own life and the lives of her family. From such an analysis, students should see the value of each unit in the course.

In every unit the teacher should have definite and specific objectives. For example, what should the study of nutrition do for a girl? Certainly not make her talk about her health, worry about her diet, or fear dietary inadequacies. Heaven forbid! The aim should be to make a student connect cause and effect, to feel less fatalistic about poor health, more interested in building up a strong resistant body, less inclined to blame heredity or contagion for disease, less emotional about her health, more the master of her fate. She should be trained in critical judgment and able to separate wheat from chaff; be less willing to accept empirical statements; more ready to weigh advice regarding foods or drugs and very sceptical of spectacular cures.

The aims of the child care unit are similar. Modern psychology and nutrition aim at finding the cause for every effect. What has made the child react as he does? Students should feel that the way an individual is handled, makes him what he is; that good wholesome attitudes result from pleasurable conditions, whereas perverted, antagonistic reactions are aroused in a critical, unpleasant environment; they should realise that they can play almost any tune on a child's emotional system if they know their notes and the keys, but that the use of the wrong keys will result in

jangling disharmony and discord and that the instrument must be kept in tune with good physical care. Through child care they should gain a greater appreciation of their own homes and of their parents' good psychological sense. They should acquire a feeling that naughty children, like wrongdoers in general, usually need either more work, more opportunity for expressing themselves in their tasks, more appreciation of their efforts, or possibly merely a correction of physical difficulties. Students should be taught to seek the relations between cause and effect, to think first of causes, not penalties, in child training. Happy children are those whose needs are appreciated. Creative self-expression for both children and adults are worthy subjects for class consideration. The child's outlets in play and work might be compared with the way adults express their personalities.

Some express themselves and their love for others through cooking and planning attractive meals; meals, perfect in form, color, texture, and flavour are worthy of the artist. Others express themselves by making attractive clothes so that the wearer looks her best and feels more ready to cope with the world. Clothes as a factor in self-confidence and success may be an enlightening subject. Another person may find and give greatest happiness through her garden and her flowers. Another concentrates on making her house a joy to behold. The girl should be made to see that the work of each requires something of herself in addition to the application of the principles of science and art. She should be made to acquire as great respect for the activities in the home as she has for the work of the artist, the musician or the scientist. Students should learn "to charge all things they fashion with a breath of their own spirit" and to feel that the fashioning of happy, healthy personalities is a woman's greatest contribution, that the home offers as many avenues for self-expression as business or professions.

The class might well be divided in groups for debates on controversial subjects. Weighing pros and cons of different methods of accomplishing results will teach them to think. For example, nursery schools versus training at home with more parent education; parties at teashops versus simplified home hospitality; a bigger income with the wife working versus simplified living; commercially prepared versus home prepared foods; ready-made versus home-made clothing; home versus commercial recreation; and so on *ad infinitum*. Into each of these debates the girl can inject some of her own personality and at the same time be brought to see that living is a matter of choices. The hope is that through it all she will come to understand herself, her family and her problems. What more is expected of an education?

(*Home Economics*)

IF I WAS A WOMAN

(Continued from the last issue)

We now come to the second cause of the racial depression, namely, economic. Some believe that there is no real hereditary difference between the upper and the lower classes—mentally, physically or both. They think that social classification is based, more or less, on economic grounds. This is certainly true of the present American social order, where even a humble boy or girl can marry a millionair. After examining all the evidences one cannot see how economics alone can degenerate a race. The Great War has been won by the allies, they are wealthier to-day than before, they command a greater prestige, yet any one acquainted with their race knows that racial degeneration has already set in and they are worse that way. I have fully and critically observed the social changes brought about by the Great War in U. S. A. I presume the same is true of the other countries who shared the War. I cannot describe them in this short article. I must, however, mention the most apparent results such as "War Babies" of France, "Negro-White Hybrids" of North America and Africa. We must not forget the mixture of Spanish blood in South Africa and the Philippine Islands during the last century. I personally think that the "Colour Bar" in America, in other countries, and recently in Germany, is surely justified for the sake of racial purity as a factor of dynamic importance to resist the threats and the influences of social deterioration. It is our own fault if we are lax in our standard and copy the West in everything.

CAN THE INFECTIOUS DISEASES ELIMINATE THE UNFIT OF OUR RACE?

There is a popular belief that the infectious diseases, especially those of infancy and childhood, kill the weaklings and thus in the long run improve the race by the elimination of the less fit. This is not only a popular and wide-spread belief; it has received the sanction and support of some eminent men. Even Herbert Spencer, the philosopher of modern science, held that the medical profession, by protecting infancy and childhood against the ravages of such diseases as measles, scarlet fever, and diptheria, was accumulating a large number of the unfit much to the detriment of future generations. This is a matter which deserved scientific enquiry.

When the commission appointed to study typhoid fever in the American army camps in 1898 began its study, the men composing it believed that they would find that the soldiers under par in health and

generally less vigorous would acquire the disease more readily than the robust. After making their studies and assembling their figures they found that the results were just the opposite. In the first place, typhoid fever was more prevalent among the strong and vigorous than among those less robust. It has long been known that this disease is more common among men than among women, and more prevalent among young adult men than either among children or men in mature life. It is now known that this greater frequency among the adults is due to the wider range of activity at that time of life and more frequent exposure to infection. However, what surprised the commission on typhoid was the finding that of those who had the disease the more robust and more vigorous were more liable to die.

On looking back to the history of other diseases it was found that the above mentioned fact holds good in many epidemics. In the epidemics of typhus fever in Ireland two centuries ago, of every twenty-three of the poor underfed natives who developed this disease one died, while among the doctors, priests and nurses, who were better fed and more robust, one of every three who contracted the disease died from it. An English writer of that time says that it went through the community even as you and I would go through a flock of sheep, picking out the healthiest and the best. When Pasteur began to apply vaccines in the prevention of anthrax, he found that the latter was killing the strong and the robust animals in larger proportion. In other words, epidemic diseases, like war, kill in greater numbers those who are physically most fit.

But why is this so? It is because when a strong young man becomes infected with a harmful bacteria the body cells enter vigorously into the contest and the patient recovers quickly or dies speedily because nature overdoes its work. The invading bacteria are destroyed too rapidly and the poisons resulting from their destruction overwhelm the body.

Methods of Maintaining Racial Inheritance

In an ideal uniform race the main problem is to keep, in their purity, outstanding and peculiar characteristics. This is generally accomplished by pure-line selection or isolatory matings. Marriages among the royalty is based upon this principle, although a departure has started in some cases now. This procedure has been tried out and has been found to be a sound one when it is desired to fix certain hereditary relationships. Inbreeding gives superior inborn qualities in the offspring and may be used with advantage in preserving and multiplying the acquired characteristics. [15] I have already shown correlation between the heritage and the present purity of the Aryan race of Kashmir.[16]

15. East and Jones: Inbreeding and Outbreeding.
16. Malhotra: Journal of Geography, U.S.A., 1931.

Pure-line selection has also got its defects. King and others have shown that although inbreeding promotes uniformity, it reduces vigour. Babcock and Clausen also state that sometimes marked defects come out with inbreeding. For instance, inbreeding against inheritable diseases offers very little resistance, as has been clearly shown for the Texas fever. Inbreeding is also apt to decrease fertility, although still more data have to be collected to warrant general conclusions in this regard.

In simple language the progeny receives characteristics in the following order. This must not be understood to be final, since several exceptions have been found and also there are some sex-linked traits :—

INHERITABLE CHARACTERISTICS

From father — From mother

Suppose the offspring is 100

Progeny will receive from— the parents in this way	25 per cent. from father	50 per cent. from grand parents	25 per cent. from mother

It seems evident, therefore, to select a mate with the normal and superior traits of the race when compared with the parental race. But are our girls well equipped or do they possess enough knowledge of their own family history in this regard, before they are in a position to judge the pedigree of their partners-to-be? Since the answers to these questions form individual problems I leave them for the girls and their parents to solve for themselves, before the latter are given away in marriage. Value of the pedigree in matrimonial relations should be given an important place with reference to racial improvement.

CAN NEW CHARACTERISTICS BE ACQUIRED IN A RACE?

I fully realize that I would soon be facing a vigorous criticism, especially from the orthodox quarters, for the discussion of the present topic. Yet its mention is necessary on account of its applicability in our present-day society. Pregnancy from a union, in which one member is superior in certain inborn characteristics while the other is inferior, 25 per cent. of the children will inherit from the mothers' side, 25 from the fathers' and 50 from the grand parents' side. By repeated matings with the superior members in the later generations, the undesirable features can be eliminated at the expense of acquiring desirable characteristics. By such a system of cross-breeding, usually with a special purpose in mind, it is quite conceivable to build up a vigorous, fertile, healthy and superior race.

In our present position, ***cross-breeding only within the race***, should not at all be objectionable to recommend. In fact such a tendency has already started in this country. Inter-racial crossings have hardly proved fruitful, hence they need not be encouraged. But caste, creed and sectarianism should be done away with. Prejudice against inter-provincial, or inter-caste marriages, provided the couples are worthy otherwise, should be avoided. We have really no conclusive data to justify our opinion even in case of inter-race marriages, but since, usually, the couples as well as their progeny are hard to be assimilated in any race, at least at present, the risk of such unions is tremendous.

That marriages within wider circles, but in the race, are fruitful can be proved from the American system. She is as melting pot of the present civilization, where white emmigrants from every country of the world have been represented in her population. Such a condition must offer cross-breeding in the white race, although some inter-racial marriage are also noticed. The comparative study has shown that such unions have brought forth a fine race on that soil. During my own observations of that country, extended over a long time, inevitable hybridization, seems to have brought many fine and some bad characteristics of all the white communities. Appreciating all this, I still acknowledge the wide-spread moral laxity present among them.

The time has come when our self-conceived notions of caste superiority should be shattered to pieces and our narrow orthodox marriage customs, for which our women themselves are chiefly responsible, or at least influence men in their administration, should be given up. Above all these factors, women's equality with men in their choice of the man should be fully appreciated. The girl's parents should not be made to feel uneasiness or burden till their daughter is given away in marriage, because it is commonly felt that sooner she is gotten rid of the better it is for all concerned. The girl's feelings and happiness must be given a prime importance in her marriage. Many old-timers advocate that the Indian girls are already happy by their marriages because of their (parents') wise selection. This may or may not be so, but even then, what proof can they offer? Under our conditions, there can be no record of their happy or unhappy state, cruelty, defects or uncongeniality of their husbands, since under the Hindu marriage law they cannot go to law for divorce and have no alternative but to submit to their husbands. I should add that even Hindu men cannot get divorce under any circumstances although they can marry again. The present restriction in the Hindu Society against separation even under incompatibality, cruelty or adultry and permanent defects is certainly to be deplored.

Opportunities

If I was a woman contemplating marriage, I should weigh mental and physical normality and worthy heritage of the mate far above his family wealth and titles. Yet one assumes that wealthy people are also superior germinally. This may or may not be true. The younger sons of the titled and wealthy families who are supposed to inherit superior germplasm but not the titles, have frequently married, both here and abroad, into families of the middle class, and are believed to have improved the racial standard. Then, too, if the aristocracy is really superior biologically, how is one to account for the steady rise in power and influence of the common people? In spite of the opportunities, which have always favoured the wealthy, the great men of all races usually come from the middle and even from the lower classes. This is particularly true of our times. Is it not also observed that a number of the children of the wealthy families are degenerate? The American Society, which offers a greater choice and freedom in the selection of the mate from all classes of people, has produced the majority of her great men from the middle class or ordinary families. In some other countries, if the wealthy rise it is not because all of them carry superior heritage, but because all of them have better opportunities.

In spite of the importance of heredity, circumstances have also much to do with the racial or individual advancement. Odin's aphorism "Genius is in things, not in men" has its own place. The popular saying that "Almost anything can be expected of a child with luck" is not without truth. Nadarshah became emperor from shepherd-boy. Recent experiments of Professor and Mrs. Kellog, who reared an ape with their own baby, have commanded a great deal of interest, because they have proved that the former can be made remarkably human. But they have also proved that very few people know how to train and bring up children.

That opportunity has a significant value in exhibiting one's traits was brought home to me in U. S. A., where a white boy has million and one chances of becoming a scientific, political, social, industrial, financial or military leader in comparison to few or no similar chances for a Negro boy. The same is true of some other countries. Look at the present position of Jews in Germany, where the greatest of them has no foothold.

Environment and Suggestions to Improve it

The influence of environment is by no means to be underestimated. The environment by itself may improve a race. Japan had no statesmen, scientists, industrialists, technicians and financiers half a century ago. To-day she is proud of possessing first class leaders in every sphere of human activity. Yet racially she has practically remained where she was then. Darwin, remarkable

scientific leader of his time, born in China in 1809 could not have become the leader of thought, nor could Lincoln born in America on the same day become a memorable Lincoln—the most popular president of the United States from 1861-1865—if the two infants had been exchanged. There would have been no Darwin in America and no Lincoln in China. Similarly Sir Raman would hardly have won the Nobel prize in physics had he remained in the Finance Department, nor would Madame Currie have discovered Radium if she was not married to late Doctor Currie of France.

On the other hand, even the most exceptional ability may be suppressed because of the lack of proper environment. I have already mentioned the position of the American Negro. To that the Korean may also be added: Human study has shown that racial progress may be advanced or suppressed by the environment in which the members have a chance to develop.

All environment cannot be controlled by man. For instance, human beings cannot control country-wide heat, which exhausts energy and vitality in a comparatively shorter time. Some phases can be controlled nevertheless. A race can improve social customs, sanitary and hygienic habits and can offer sound, broad and right sort of education. Women in particular can bring in moderation and regularity in the family activities. These factors alone have a marked influence in improving a community environment, which we urgently require at the moment. What a pity it is to bring up children in an unhealthy and unintellectual environment. It would not have mattered much if it was only in the poor homes, since they may be helpless economically. Even well-to-do and highly educated men let their children grow in an utterly unhealthy environment, chiefly because the women folks are illiterate; hence they cannot appreciate the value of the sound environment, nor can they help in its adjustment. Then, too, they make very little right use of their wealth—ornaments, clothes with the least utility, marriage pomp and show, giving away to beggars and other undeserved persons or in the construction of shabby houses. If I was a woman I would have made special efforts to utilize the money for the family uplift rather than for the mere wordly show.

Wholesome environment has a special value during pregnancy. Child psychologists are of the opinion that impressions of this stage are impressed upon a child. His health is also influenced by the nutrition the mother then receives. Thus such environment which would keep her cheerful, healthy, clean, well nourished and fit, and provision of good literature should be of inestimable value to the child.

PROSTITUTION IN RUSSIA

THE SOVIET METHOD OF RECLAMATION

The social revolution has caused great changes in the relations between men and women. Prostitution has greatly decreased, says the scientific correspondent of "The Manchester Guardian," owing to the flexibility of the marriage laws, the increased economic independence of women, and because not enough private wealth is available to make the profession profitable. There are special institutes for reclaiming such prostitutes as exist, to a normal life. The institute for the training of ex-prostitutes in Moscow bases its work on the teaching of a trade to the patient. The majority of Moscow prostitutes are young peasant girls just arrived from the country. They have no trade and are not immediately able to get work. As soon as they have learnt a trade and know how to earn their living they leave prostitution almost without exception. Educated prostitutes are much more difficult to deal with. Though educated they know no trade and have an aversion for learning one.

CONCENTRATION ON SOCIAL CONSTRUCTIONS

It is stated that before the Revolution Moscow had a population of 1,800,000 and 20,000 registered prostitutes. In 1928 the population was 2,500,000 and there were 3,000 known prostitutes. The number now is 500. The decrease since 1928 is attributed to the absence of unemployment and the increase of cultural opportunities. Besides the reasons already mentioned, the existence of legal abortion, and the concentration of the people's attention on social reconstructions such as the Five-year Plan, have helped to make the Russians less sexually conscious than Western peoples. Literature and the cinema are free from the domination of sex interest.

Many of the patients come to the institute voluntarily. Others are persuaded to come by special brigades of agitators who go looking for them in the streets. A man convicted of soliciting has the fact registered on his trade union card. If convicted a second time the fact is published on the wall-newspaper of the factory in which he works. Many men prefer to go to Siberia rather than have this happen, and it is clear that the method of public exposure is a tremendous weapon against prostitution.

LEGAL ABORTION

The systematic practice of abortion is another remarkable feature of Soviet life. In Moscow there are 60,000 births a year, and 70,000 abortions are performed in the Moscow clinics. The patient is in the institute for three or four days, and comes one day

before the operation. The operation is simple and is performed in about three minutes. No anæsthetic is used. Adequate reasons for having an abortion are existing children, poor living conditions, interference with important work, the absence of the husband in the Red Army, etc. In every case the law places the interest of the child first. If it will not have a fair chance it should not be born. All children born in U. S. S. R. have a legally defined father. If a woman is uncertain who is the father of her child the Court makes up her mind for her. The defined father has then to pay an allowance for the child. Thus all children legally are allowed for, but, undoubtedly a considerable number of men must be paying for other men's children.

THE NANSEN INSTITUTE

The Nansen Institute for the Protection of Mother and Child, and the Factory Dispensary are examples of the best side of Soviet medical practice and the one from which the rest of Europe has something to learn. There is systematic recording of the health of the population of the district—*i.e.*, of 35,000 persons. The medical history of a man and his relatives can be found by the doctor in a few seconds, and the patient stays under the charge of the same doctor. All families are visited in their homes and all workers in their factories. The institute had some good minor innovations, such as resting-places for mothers to place their babies while in the waiting-room, and thus not have the fatigue of nursing them. They have twelve institutes of this kind in U. S. S. R. and hope to have fifty by 1933.

THE WAYS OF A WOMAN

By J. S. B.

Policewoman Clara Wild, wearing plain clothes, was doing a little investigation work. There had been several complaints about a man who was loitering on the parade annoying ladies and children, and there were more than a few suspicions that the new Cheap Jack who had opened a store in the High Street was not all he ought to be. So Constable Wild went out to glean what information she could get.

The posters of the morning papers shouted of a sensational robbery, "Cat Burglar steals Countess's Pearls," said one, "Pearls worth £2,000 stolen from Earl's wife" another stated. P. C. Wild noticed them, but without much interest, for official news had come to the police station the night before and she knew more about the case than did the omniscient newspapers. It was believed that the thief was the infamous Reggie Crane, whose daring exploits were already known to two continents, but it was more than likely that he

had been caught by now, for the police were hot on his trail. Anyway though warnings had been sent out there was not much chance that he would come in that direction, unless he had tried the nearest port and found it too closely guarded for him to slip through to the continent.

Wild turned into a short arcade that led into the High Street. In front of her walked a lady in a fur coat which aroused the police-woman's admiration and envy for its softness and warmth. She decided that some day she would have just such a coat to wear when she was off duty. Even police-women may love pretty clothes! Opposite to the opening of the arcade was the Cheap Jack's shop to which she was bound. An auction was proceeding and the fur-clad lady stopped to listen to the fun. The usual kind of patter was going on, which aimed at showing that the salesman was the most generous person alive, whose sole desire was to benefit his patrons at his own expense. The constable listened for a few minutes and then bought a string of beads from a box full of odds and ends of jewellery that was lying on a stall near the door. She was fond of beads and thought these cheap at half a crown. Which they certainly were.

The fur coated lady had gone on, but Wild caught sight of her as she turned from the High Street on to the Parade. The wind was very cold there and the lady made for a shelter where she sat down, lighted a cigarette and began to chat with an old man who was smoking there.

Wild met and greeted a colleague; for a few minutes she chatted with him and then proceeded along the Parade. The man for whom she was looking was not there; perhaps it was too cold for him, or perhaps it was too early. She took careful notice of the corners where he was said to lurk and deciding that she would come back later, she strolled back towards the shelter where the lady was still smoking. The old man had gone off to his dinner. Wild watched the lady for a few seconds then she walked up to her and very quietly arrested her under the name of Reggie Crane.

"You won't find the pearls on him," she said to the constable who was about to search the furious Crane, "But I've got them here." She drew them out from under her blouse. "I bought them for half a crown at the Cheap Jack's," she continued to the delighted Inspector. "You are quite right, sir, about that Cheap Jack not being what he appears; he evidently was acting as a go between for this man Crane. I think they must have planned for him to smuggle the pearls under the other strings of beads that were there, give some signal and escape. Perhaps he was there before they expected him, though anyway it was not at all likely that they would be picked out and bought before a confederate could get them and put them away in safety. Unfortunately for their plans, I was there and bought the pearls from a boy at the door so quickly that they

couldn't stop me without making a disturbance and rousing the whole place, which was full of people. I met Constable Smith outside, told him my suspicions and left him to deal with the men whilst I followed Crane.

"What made you suspect him," asked the Inspector after Crane had been taken off to the cells pending his examination before a magistrate. "How did you know it wasn't a woman, for I never saw a better make-up?" The policewoman laughed. "I first noticed the fur coat" she said, "but that was because I envied it, not in the least because I had any suspicions. But as I followed her through the arcade and we came level with that big mirror which hangs at the corner by the hat shop, she was the only woman who passed who did not arrange her hair or straighten her hat. That made me think and I remembered that Crane had been a female impersonator before he broke the law. As we came out of the arcade we came full into the wind and, fastening up his coat, he tried to button it left to right instead of right to left. Then I was almost sure, but if I hadn't been it was settled when I saw him strike a match to light his cigarette."

"What's that got to do with it?" interrupted the Inspector.

Wild picked up a box of matches and asked him to strike one. "That's how a man does it," she said, "but have you ever seen a woman strike a match towards herself? She does it like this." And taking a match she demonstrated.

"Well I'm blowed!" said the Inspector, then he rose and held out his hand.

"I think Constable Clara Wild is due for promotion," he said "and I shall do my best to see she gets it."

The Police Woman's Review.

INFLUENCE OF WOMEN IN MODERN INDIA

DOMINATION OVER MEN

(BY DR. D. S. RAMACHANDRA RAO)

While the old India still remains, the new has begun to rise over the horizon. We cannot abandon the past without being assured of a better future. Women too have had their traditions in the country. Some women have distinguished themselves in literature, religion, philosophy, administration, statecraft and military leadership. Their achievements and aspirations are indeed an inspiration for all time. With all their faults the women of India have made a niche for themselves in the history of their country. But we are not content with the past. While the old things have the romance of the past, the future is bursting our gates open with the promise of the unknown. Disgusted or dissatisfied with the past, we hope for a future when the drawbacks of the past would not find a place for their counterpart. Women in India have their grievances and serious handicaps to this day.

They have inherited them from the past. The present will indeed be a lost opportunity if honest attempts are not made to redress them in the immediate future. But the signs of the times are encouraging. The impulse of divine discontent is stirring the hearts of women all the world over, and the women of India are no exception to it. Only they are expressing it in their own way. It would be unfortunate if they should cease to be true to their national traditions in trying to be modern.

CONDITIONS IN THE WEST

It may be said that in the West the women have come to their own. Either single or married, woman has her place in the social life of the occident. The young woman fascinates and dominates. The society woman spreads her net far and wide, and catches many an unwary politician and man of influence. She exerts considerable influence on the destiny of the nation, though it be in an indirect way! Man, not only tolerates it, but encourages it, in fact he likes to be led by woman without being told of it! But the moment she becomes or aspires to become a bread-winner, and openly competes with him for the plums of life, she rouses his jealousy and ire. "We can never tolerate such a state of things" growl the lords of the earth. But with grit, pluck, perseverance, and courage woman has lived down man's prejudice and made him realise that she is his equal in many things and that he should yield to the inevitable with a good grace. Man has been wise enough to yield though under a protest! He cannot, nay dare not, do her work in the home while she persists on her right to do her bit, along with him when possible and without him when necessary, in the wider sphere of life. Apparently man is losing ground everywhere in the Western world. Consequently youth, beauty and charm are at a premium as assets to success. Wealth is sought after not only to purchase leisure, luxury and ease but as a means to the attainment of those qualities which contribute to social success. On the contrary conditions of life which are supposed to detract from the much coveted achievement are shunned. For instance poverty is dreaded and shunned, on the assumption that a woman can never succeed, so long as she is poor. Poverty has terrors for women as well as for men in the western countries. Again there is the dread of old age—the fear of being left in the lurch in old age haunts the woman. Every scientific invention or artistic device is requisitioned to make woman look young, without betraying the slightest trace of old age. Daily worship is offered at the altar of perpetual youth. A woman of sixty will deem it a compliment to be told that she looks barely thirty? But conditions are changing even in the West. During the last quarter of a century or so, a section of women, small though it be, has begun to have a different view point. The college girl or the intellectual woman has the courage to view things in their proper perspective. To her intellectual achievement is preferable to mere physical endowment, and plain living and high thinking are more conducive to success in life than high living and shallow thinking. She is the leaven which leavens the whole loaf.

INDIAN TRADITIONS

Fortunately for us we have different traditions in our country. We are not ashamed to be old or poor as yet in modern India. Ripe age, with us, stands for experience and wisdom and poverty is an occasion for discipline and hardihood. The separation of the sexes has hitherto prevented the domination

of the young woman. The old woman can claim privileges in approaching men which the young woman may not. 'Age before honour' has had its sactifying influence on our social polity. But conditions are changing with surprising rapidity even in the so-called unchangeable India. Very recently women have come to talk of their rights. In the field of practical politics young women have begun to take active part. They naturally expect consideration and show signs of being assertive. Men, particularly the younger section, have grown crazy over them. Perhaps it is the novelty of the situation that has swept them into the lime light. Be it as it may, the women have now a wonderful opportunity over men. The rising generation cannot be the same as its predecessor. But mere emotionalism cannot carry anybody, much less a young woman, very far. The older women should come forward, assert themselves and take the lead giving the country the benefit of their experience and wisdom.

It can never be stressed sufficiently that faithfulness in small things is a preparation for bigger things. For instance a mother who neglects her children can never be a safe leader of other people's children in the vicissitudes of social and political fortunes! If women neglect the home who can take their place? With the best intention in the world man would be a dismal failure at the management of the home. Nobody can take the place of the mother for the children, on whose well-being and proper culture the future of the race depends. Woman can never ignore the duties for which the gifts of nature and social heritage have pre-eminently fitted her. But the home need not be the all and the end all for women. Hard work, physical or mental, willingly done, discipline cheerfully borne, and sacrifices unselfishly made are corrective of mere sentimentalism in social service and political leadership—*Hindu.*

WOMEN AT HOME AND ABROAD

All is quiet along the River Plata. The Inter American Commission of Women has given battle at Montevideo; the fight is over and the Commission remains in possession of the field. Also, all is quiet along the Potomac, save for jubilation here and there in Washington because of the victory at Montevideo. What was the battle? What the victory?

The Inter American Commission of Women, under its Chairman, Doris Stevens, confronted the delegations of twenty American Republics in Conference assembled in Montevideo. The conflict raged over a draft of treaty proposed by her in behalf of the Commission, as its adoption by the Republics of the Western world would abolish inequality in their law and practice in the matter of nationality; over a draft of treaty, also proposed by her, by which the American Republics would accord to men and women within their respective jurisdictions equal civil and political rights; and a resolution, not introduced by Miss Stevens nor by the Inter American Commission, that it should be continued, as in the past, to report at the Eighth Conference to be held at Santiago de Chile some five years hence, in the interval to serve as an advisory body to the Pan American Union in matters relating to the equality of men and women in their civil and political relationships.

What was the victory? The adoption by the Conference of the Nationality Treaty without a negative vote on the part of any Republic; the adoption by four American republics: Uruguay, Paraguay, Ecuador and Cuba, of the Equality Treaty in civil and political relationships of men and women; the adoption, without a

negative, of the recommendation to the American Republics to consider how inequalities in the civil and political relationships of men and women could be abrogated, and equality in all human relationships between men and women become their law and practice; and the continuance of the Inter American Commission in order that it should carry on its investigations on the relationships between men and women, and serve as an advisory body to the Americas.

The Seventh of the Conferences of American States in Montevideo has already its place in history; it will ever be looked upon as the outstanding Conference of the Americas, because of the victory of the Inter American Commission of Women. It marks the beginning of equality, and the beginning of the end of inequality in human relationships of men and women in international and in national law. The impossible has been done; the Inter American Commission of Women has shown how it can be done, and our civilization—which is, we may say, the realization of the impossible—is freed from the shackles of precedent which have hitherto impeded its onward and upward march.

Only a single casualty is reported: that of the delegation of the United States, which had to be coerced into singing the Nationality Treaty, obstinately refusing, however, to vote for the continuation of the Inter American Commission of Women; the recommendation to the Republics to equalize their laws in the matter of men and women; and the formal treaty to that effect, which four of the American Republics were enlightened enough to sign.

A WOMAN PLAYWRIGHT

Jean Ferguson Black, thirty-three year old playwright, recently had produced in New York her dramatization of Christopher Morley's novel "Thunder on the Left." Though physically incapacitated since early childhood, she is keenly active mentally, possesses a cheerful sense of humour, has brilliant green eyes, blonde hair and regards her disability as "entirely irrelevant." She wrote the play five years ago without previous professional experience, but her instinct for dramatic structure was so sound that her first draft was hardly altered. Bridge and playing the tarapatch a ukulele-like instrument, are her hobbies.—"The Literary Digest."

LITHUANIA

WOMEN ON THE BENCH AND AT THE BAR IN LITHUANIA

Magdalene Brazyte, Judge in Mariampole, is the first woman judge in Lithuania. She has been attached to the Mariampole Law Court since 1926. In 1929 she became a temporary member of the Court, an appointment which was followed by her official nomination as Judge, in 1931.

Helene Jackevicaite, is a member of the Bench of a "District Court."

The first Lithuanian woman Barrister is Linda-Vienozinskaite-Pureniene, who studied and passed her examinations in Petrograd (at a time when it was still St. Petersburg). After having been attached to the District Law Court of that town for some time, she returned to Lithuania in 1918, and took up practice as a Notary in the provincial town of Rakischken. In that capacity also she was a pioneer, as it was the first time in Lithuania that a woman had practised as a Notary. In 1927, she was called to the Bar. She is also keenly interested in politics and has been three times returned to the Seim (Parliament) by the Socialist Party.

11

Women on the Bench and at the Bar in Lithuania.

Mrs. J. P. Registrar, a niece of Hon. Sir Maneckji Dadabhoy, President of the Council of State, who has been appointed a Magistrate of the second class in Nagpur district.

Mrs. Hirawantiben Mansukhlal Desai of Bombay who has donated fifty thousand rupees from the trust left by her late husband to Arya Kumar Mahasabha of Baroda, (the Youngmen's Aryan Association, Baroda), to conduct a widow's rescue home, known after the name of her husband, Seth Mansukhlal Vidhwa Ashram. She has also given from the said trust fund Rs. 50,000 to the same Mahasabha towards their building funds of Arya Kanya Mahavidyalya (Aryan Girls' College), and Songad Gurukul Vidyalaya (Boys' Boarding School).

The number of women law students, which was about 150 in 1930, is growing steadily. Quite a number of women are "devilling" for Barristers previous to being called to the Bar, and many are attached to Law Courts where, according to legal practice in Lithuania they have to acquire practical knowledge of judicial procedure, before they can enter the judicial branch, first as substitute judges and finally as regular members of the Bench.

(*Bulletin I. C. W.*)

WOMEN'S LEGAL POSITION

BARODA LEGISLATION

Recent Baroda Legislation to improve the legal position of the Hindu woman, has been lucidly explained in a pamphlet issued by the Legal Remembrancer's Office, Baroda. Under the Hindu Law as now amended in Baroda, the widow of a deceased coparcener (*i.e.*, member of a joint Hindu Family) becomes a coparcener herself. This makes a great change in her status. Formerly, she was a dependent and had only a right to maintenance. Now she becomes an owner of the family property jointly with the other members of the family getting as such even the right to ask for a partition of that property. As regards self-acquired or separate property, the former position was that it descended to the sons, grandsons and great-grandsons of the deceased, the widow inheriting it only in the absence of any of those relations. Under the amended law, she inherits her husband's property along with the son, grandson, and great-grandson, and becomes entitled to a share equal to that of a son. The position of a widowed daughter-in-law is also improved inasmuch as she now ranks next after the mother in the order of succession, says "United India and Indian States." A daughter also is now given more rights in her father's family than she had before. Formerly a married daughter had no rights in her father's family. Even if she was a widow and had no means of maintenance in her father-in-law's family, she could not claim any maintenance from her father's family. This was a real hardship in some cases, so according to the law now amended, a widowed daughter is given a right to maintenance in her father's family provided she is living with her father from the time of her husband's death and there are no means of maintenance in her father-in-law's family and her father can afford to maintain her.

As regards the unmarried daughter, she was formerly only a dependent in her father's family, had only a right to maintenance and marriage expenses and when partition took place, she was entitled to get ¼ of what her brother got, in lieu of maintenance and marriage expenses; but she could not force a partition and have her share separated. She is now given a right to ask for the separation of her share, even if no partition takes place in the family. This will place her in a more independent position and she will be free to live apart from the family and guide her future life according to her own wishes. Sons of predeceased daughters and sisters have also been placed now in a better position. Further, certain complications have been removed from the law of succession, including succession to the Sri Dhan. Woman has also been given

more rights upon property which comes to her share at the time of partition or which she holds as an heir. Formerly, she could only enjoy such property but could not dispose of it. Now she has been given absolute right in it up to the limit of Rs. 12,000. These changes in the Hindu Law of succession, place women in the Baroda State in a far more advantageous and enviable position as compared with women in British India or in other States. The sooner this example of Baroda is followed elsewhere, the better.

DAIS' IMPROVEMENT SCHEME

HYDERABAD SINDH

REPORT OF THE WORK DONE IN 1933

This has been a year of teeming interest. Through the dark clouds of ignorance we see a ray of light, which is gradually widening. There are signs of the clouds lifting and the light spreading. so we take courage and go on.

We have had at headquarters 9 dais in residence, 4 from the Larkana district, 3 from Thar Parkar and 2 from Dadu. The Larkana District Local Board still leads in the number of dais it sends for training. The Thar Parkar District has waked up and it looks as though there will be more trained dais in that district than in any other.

The dais that have been trained in the Hyderabad and Dadu districts have been regularly supervised. The Sukkur district has been supplied with a nurse whose work is being appreciated. The Nawabshah district has been toured, but so far no dais has been sent from there for training. We came across many dais who were willing to be trained, but it is impossible for them to come unless they are helped to do so. Larkana, Dadu and the Thar Parkar districts are providing their dais with scholarships and that is why they are able to take advantage of the training.

Now the dais are willing to come to Hyderabad for their examination. Four of them came from Manjhand but only two were eligible for examination. These poor things had been delayed as their houses had been washed away by the river, which will, in time, carry away the whole town. They have been promised some help in the way of compensation by the D. L. B.

All the dais who come to headquarters are shewn special slides dealing with their work. These are interspersed with pictures on other health subjects and travel, which are of great interest to them. Some of their exclamations are worth recording. Things are generally taken to heart, as some of the pictures remind them of their friends and much pleasure is derived from the shows. Having the electric light instead of gas for the lantern is a help. We dream of the day when we shall be able to have a real Kinema. Perhaps the dream may come true in our life time.

During the year 35 dais appeared for examination and 34 passed. We see some signs of encouragement, as the following extract from a letter received will show: "Three of the dais that passed out from your school are now working with us since some time. A. is working as an assistant in one of our big Maternity Homes at—and B. and C. have been put in charge of small Maternity Homes at—and—respectively. These Maternity Homes have become quite popular, in fact more popular than the one we have at—in charge of a qualified nurse. The Maternity Homes run by nurses cost us about 4 times

as much as those run by trained dais. We therefore want to train more dais in your school as soon as possible and start small Maternity Homes in other villages of the district."

A visitor, who is working among dais in another part of India, was surprised to hear that the dais here are willing to stay so long with us. They find it difficult to get them to come even for so short a time as a fortnight.

During our last tour we met a dais who said she had received an order to join the Training College at Hyderabad, so when she arrived here we sent her to the local Training College for women. It was discovered that it was to us she had been sent. We shall have to try and live up to our grand designation!

All the resident dais attend our school in the morning. They are getting on and some are able to read quite fluently. They are beginning to see that there is some benefit in education. We had an application from one who is ambitious to get on and wants to be admitted.

We have toured in the Sukkur, Nawabshah, Hyderabad, Thar Parkar and Karachi districts. The officials are very kind in arranging the tours and encouraging the women to go to the lectures. One town and its inhabitants will always stand out in our memory as quite the nicest place we had been to and containing the friendliest people we have come across.

A certain individual was escorting us to a town for a lecture, but he did wish we would go to his own place which was not very far off, as he said the people there were "thirsting to hear" what we had to say. One of the men we met declared that our visit had been an inspiration. I only wish it would inspire them to do something for their women folk.

When we were asked how many days we could spare for a certain town, we said "Three." So the leading man tried to explain to the others that "3 days of these people are like three years." Of course he meant it as a compliment but it could have been taken either way. Another, who wanted us to speak specially to his people, called them saying. "I have never heard such things as these people tell us, not even from our Gurus."

We came across much suffering. In a village we found two women whose eyes had been operated upon a week before. They had over their eyes the gauze they had been given after the operation. Imagine the condition of these pieces when we found they had used them to wipe their eyes with as well! No wonder they suffered so and the eyes were painful and bad. We had the eyes washed with Boracic and fresh gauze was supplied with careful directions. A change for the better was evident before we left. Some day we hope to go and see them again.

Our travelling dispensary has proved a boon. Medicines are supplied free, and disinfectants, soap etc., given to the dais we meet. We still find dais who cling to their tight bangles. I am happy to say none of the enlightened ones wear them.

Some dais have saved the lives of their patients by being able to recognize dangerous signs. One proved to be a Cæsarian and could never have recovered. She returned to her village with her first live child, blessing all who had helped her.

A good deal of antenatal work has been done as the dais now bring their patients to us.

Another of our dais was delighted to meet, on a station platform, a patient she had recommended to go to hospital—this proves that the teaching is beginning to tell. The usual idea is to think that what was good enough for their grandmothers is good enough for them. We generally meet this argument by saying they ought not to ride in motors or use electric light etc.

India does need education. When I was asked to unveil the portrait of the late K. B. Mir Ghulam Mahomed Khan Talpur, of Tando Bago, in September, it was a pleasure to see so many Muslim girls being educated. The late Mir Sahib was very keen on education and his good widow is taking just as keen an interest in the welfare of their people. The late K.B. provided for the carrying on of the women's dispensary, which I hope the trustees will look after.

The dai, who promised to come when her son's foot was better, now declares she cannot come till he is married and had asked us to find a wife for him!

53 Schools have been visited and lectures given in all. The one at Dars struck us as being well cared for. The headmaster had a nice garden to show off. We generally ask the children what advantage they hope to get from education. The standard answer is: "Government service." Only twice was this reply varied: One said: "That we may eat our bit with ease." Another: "That we may gain virtue."

On our first visit to a certain school we found they had been taught Gujerati and were then learning Hindi. Meeting them again, we found they had given up these two languages and were learning Sindhi. I suppose they will finally settle down to something. We shall be interested to see.

In January, Lady Sykes, the Governor's wife, came to see our work. 62 dais were present, of whom 24 (who had been trained) came from the districts. It was good to see so many places represented. Lady Sykes said she was delighted to hear of the progress that had been made and to see so many dais who seemed so keen and interested.

This was a red letter day for them. After the function they had a feast, were shewn round Hyderabad, and ended the day with a Magic Lantern Show. They spent the week-end with us and enjoyed themselves hugely.

Another day of rejoicing took place at Mirpur Khas, when Mrs. Gibson, the Commissioner's wife, was the guest of honour at an At Home given by Mrs. Sidiki at the Deputy Collector's bungalow. Twenty-five other dais all from the Thar Parkar District, were collected here. Mrs. Gibson presented the successful ones with certificates and outfits for their work. They all returned to their homes having spent a lovely day. How much these little tamashas must mean to those whose lives are mostly all work and no play!

Our lectures are never dull. They are held in a variety of places, Town Halls, private houses, courtyards, schools, the precincts of a temple and sometimes by the road side.

Once, when the local dais walked in, the headman introduced them saying: "These are the people who kill our women." Upon this there was a roar of laughter, but it soon died down when we took the opportunity of rubbing it in that as long as people put up with bad work they would get it, and that it reflected on them if the dais were so dreadful. They were given something to think about that day.

We visited altogether :—

1.	In the Thar Parkar District	...	19
2.	„ „ Nawabshah „	...	14
3.	„ „ Hyderabad „	...	13
4.	„ „ Karachi „	...	11
5.	„ „ Dadu „	...	6
6.	„ „ Sukkur „	...	1
		Total ...	64

Of these 35 were visited for the first time.
275 lectures have been attended by 10,303 women.
34 dais passed their examination and received outfits.
66 dais have attended the classes regularly.
73 dais' work regularly supervised.
90 new dais have been met and lectured to.
53 schools have been visited.

January 1934,
Hyderabad Sindh.

R. PIGGOTT

HEADQUARTERS

WOMEN'S INDIAN ASSOCIATION, PANTHEON GARDENS, EGMORE.

A Condolence Meeting for Mrs. P. Krishna Menon was held at Pantheon Gardens, Egmore, on 19-2-34 at 5 p.m. Dr. (Mrs.) Muthulakshmi Reddi presided. In her speech she said :—

The late Mrs. Krishna Menon was an active member of the Women's Indian Association and the All-India Women's Conference. Seldom she failed to attend any of the meetings. She was about 51 years of age; when the majority of the Indian women feel old and feeble and not inclined to take up any new work and wish to retire from all activities; Mrs. Krishna Menon having realised the needs of the country threw herself heart and soul into all our activities. She was of opinion that women should not interfere with politics, but confine themselves entirely to social and educational work. In her speech at the annual meeting of the Women's Indian Association in the year 1932, she made this point clear. Accordingly while many young educated graduates shrank from openly expressing sympathy with the rescue work for women, Mrs. Krishna Menon went from house to house collecting money for giving scholarships to rescued girls which money was handed over to the Vigilance Association.

She took a vivid interest in the question of franchise and read all literature on the subject to get herself acquainted with the pros and cons of the women's case. She went all the way from Coonoor to Bombay to participate in the discussions on the Women's

Franchise. She left Madras and settled down in Coonoor with her husband just two years before. She organised the branch of the Women's Indian Association in Coonoor and made it a very active body. She was elected twice as its president. She felt very much for the lot of the untouchables in our country. She often wrote and spoke on that subject. She moved resolutions at more than one meeting supporting temple entry campaign in Guruvayur and she condemned the pernicious practice in her own native land of Malabar.

When India does not possess many women of her type and temperament, it is very unfortunate that we should have lost her at a time when we need her most. She was a happy combination of the east and the west. She was possessed of a keen desire to serve her sex and her country. She was an inspiring example to the younger generation, the majority of whom having received the benefits of modern education are content merely with serving their family, their husbands and children. Mrs. Krishna Menon possessed all the comforts of a happy household and she could have rested in her beautiful home at Coonoor, but she wished to have a tour in northern India, and wanted to attend the All-India Women's Conference held recently at Calcutta. To our great sorrow and misfortune she caught a chill in Calcutta and was attacked with plurisy to which she finally succumbed.

The death of such a selfless and noble worker is a loss to all women and to the country. It is a calamity to the Women's Indian Association, because Coonoor was one of its most active branches and was sending its reports most regularly. Mrs. Krishna Menon has lately organised a maternity and child welfare centre there by actively going about and collecting money. She never thought that it was beneath her dignity to ask people to give money for public charity and she never hesitated to do so.

She possessed a robust and healthy constitution, was a strong personality and had a charming and dignified appearance. She was educated in Madras, had a good command of the English language. She wrote and spoke perfect English. She was a loyal and loving wife, a very dutiful mother, all her four sons having secured the best education are holding high offices.

We have lost a woman of culture and enlightenment, a useful citizen, a wise mother, a loyal, devoted wife, and a noble friend to us all.

May her educated sisters not only in Malabar but also outside follow her good example. May we all pray that we may prove worthy of her. May she from the other and better world bless our work for the poor, the backward, the depressed and the lowly.

The following resolution was passed standing :—

"This public meeting of women expresses its profound sense of sorrow and loss to the country of such an earnest and enthusiastic social worker like Mrs. Ammu Krishna Menon and places on record its grateful appreciation of her service to her sisters and to her country and sends its heartfelt sympathy to Mr. Krishna Menon and the members of the bereaved family."

Mrs. Ammu Swaminadhan in seconding the resolution paid glowing tributes to Mrs. Krishna Menon. She spoke of her as a loyal wife and devoted mother. Of the four sons she had given to India and the great hardships she endured with such rare courage. She was a great woman, for greatness is not a matter of fame or fortune but nobility of character and the power of sacrificial suffering.

Mrs. H. M. Dadabhoy supported the resolution and the meeting came to an end.

PROTECTION OF CHILDREN

ENACTMENT OF LAW IN JAPAN

A law has been Enacted in Japan for the protection of children from ill-treatment and employment in certain occupations harmful to their moral or physical development.

When the bill was drafted by the Japanese Bureau of Social Affairs, two years ago, a difficulty was anticipated in the enforcement, as interference with parental rights is contrary to Japanese tradition. The need for legal protection had, however, already been felt for some time, for, on account of the rapid industrialisation of the country and the consequent change in the social structure, the number of destitute and ill-treated children had increased. Moreover, since the coming into force of the Reformatory Act in 1900 (which provided that when the governors of prefectures consider it necessary, delinquent children under fourteen years of age may be taken into reformatories and may stay there until the age of twenty-one) and the Juvenile Court Law in 1923 closer attention had been paid to the causes underlying juvenile delinquency, which were often found to be ill-treatment in childhood, neglect, illegitimacy, poverty, bad neighbourhood etc.

So far there had been no uniformity in dealing with cases of ill-treatment of children. Ten prefectures had rules for the proper treatment of children which were enacted to prevent cruelty on the part of foster parents. In the rest of the provinces, it was left to the police to admonish guardians or parents and to inform the Prevention Society when children had to be taken away from home.

The following are the main provisions of the new Act:

"When parents or guardians ill-treat or neglect children under fourteen years of age, the prefectual authorities may place such children under the care of the private family or a suitable institution.

"The prefectual authorities may also, in appropriate cases, order children to be returned to their parents or guardians.

"Children must not be employed for the exhibition of deformities, or as beggars, or to accompany beggars. The prefectual authorities may prohibit or restrict the employment of children in circuses, acrobatic or similar performances, street or house-to-house trading, dancing, or waiting at table, or in other occupations liable to cause injury to their moral or physical development.

"Any person who contravenes the provisions of the Act will be liable to imprisonment not exceeding one year or a fine not exceeding 500 Yen."

The House of Peers has adopted a recommendation urging the Government to enforce this Act vigorously. (*Hindu*).

APPRECIATION

HINDU

To-day, when Indian Women's aspirations are soaring high, when conservative customs and habits are changing, and when the feminine world is fighting for emancipation and freedom, the use of women's journals to further the cause of Indian women, cannot be exaggerated. It is important that women should have magazines in which they can voice there views freely and talk of their ideals and activities. One of two such journals is the "Stri-Dharma," the official organ of the Women's Indian Association, Edited by Mrs. Dadabhoy. This magazine is published in Madras, and its contents cover a large field in the women's realm.

The "Stri-Dharma" of January 1934, is an interesting number. It contains well-written articles. The articles are interspersed by little verses, and the English section ends with interesting news and notes, to be followed by sections in Hindi, Tami and Telugu. The "Stri-Dharma" gives a rapid survey of the status of women and women's activities not only in India; but other parts of the world.

It can be seen from the above survey of this journal published in Madras, that it is both useful and entertaining, and it should be of great value to all those interested in the progress of Indian women.

THE YOUNG BUILDER

The 40 pages of this Association's sixteenth annual report issued from Madras head-quarters, are crammed with an interesting account of its activities. To enumerate them in this brief space will fail to do justice to the noble and selfless spirit that inspires their workers. The Association's active participation in rooting out illiteracy and social and political evils by organising conferences and through radio and platforms talks etc., is indeed praiseworthy. Its appeal for more funds and women workers for giving effect to several welfare schemes is urgent and deserves a rich response.

The Young Builder—Feb. 1934.

BALUCHISTAN GAZETTES

WOMEN OF INDIA

There are not a few who look somewhat with disfavour on the women's movement in the country. It may be that tradition, which during the last several centuries had tilted the balance of advantages in favour of man, is at the root of their antipathetic attitude. But it is also due to their ignorance of what has been achieved by a band of progressive women,—and their number is so small,—in various fields of national awakening. Only if they were to know what the foremost women's organisation, the Women's Indian Association, has done since its inception in 1917, we are sure they will become more sympathetic in their outlook and optimistic of the great part which the women are going to play in shaping the future of the nation.

We have received a copy of the 16th Annual Report of the Association for the year 1932-33 and perused it with keen interest. Its activities during the year have been as varied as its aims and objects are laudable. They reveal that sense of perspective and proportion, for which women, intuitive as they are, have a special aptitude. They have been educative in character and 'non-party' in their complexion. Hence, as the Report observes:

> The Association is recognised both by the Government and the public as an independent and influential body, able to represent the women's point of view on the current problems.

Not only is the Association a valuable instrument of advice to the Government but it is also an information bureau for the supplying of authentic and up-to-date news about India and its people to other parts of the world. Further, through affiliation with some of the leading international organisations for the welfare of women and humanity, it keeps its hand on the pulse of the world's affairs.

In the main, the activities of the Association have been directed to the cleaning up of the cobwebs, so to speak, in the social sphere. Through its monthly organ, *Stri-Dharma*, leaflets in the vernacular, and public meetings, it has been rousing the social conscience of the country in such matters as the popularising of the provisions of the Sarda Act, the throwing open of temples to all, in commending adult suffrage as against special representation as the best formula for extending franchise, in co-operating with the Government in the enforcement of the Act for the suppression of immoral traffic in women and children, in supporting Swadeshi and in appealing, on the one hand, to the people and, on the other, to the Government for pursuing a common policy of conciliation and co-operation. It has, further, carried on a crusade against ignorance in the domain of child-welfare and injustice.

Surely an organisation like the Women's Indian Association, the activities of which are pitched in the key of public weal, ought to command the appreciation and help of our countrymen. And Local Bodies like Municipalities and District Local Boards will do well to follow the highly commendable example of the Corporation of Madras, which gives an annual grant of Rs. 1,000 to the Association, and give similar support to the branches of the Association (and these exist throughout India with a wide membership numbering thousands) wherever they exist. We, therefore, commend the Association's appeal for funds to enable it to carry out its constructive programme of social and national service.

But more than this we want our educated women to take an active part in the work of the Association, remembering that their Motherland hourly cries out.

We want women, strong of soul yet lowly:
With that rare greatness born of nobleness,
Women, whose lives are pure, and clean and holy.
The women whom our land and brethren bless
Brave, earnest women, helpful to each other
With finest scorn for all things low and mean.

17

BRANCH REPORT

BOMBAY

On 29th January 1934 in the evening at the Theosophical Hall a Women's Social Gathering and Indian Music Concert was held by the Fort Music class students.

Mrs. Meherbai Sorabji Saklatvala presided on the occasion and distributed some prizes to the best singers and players amongst the lady students.

A small fund had also been opened for the relief of the sufferers of the last earthquake in the Provinces of Bihar and Orissa. A sum of Rs. 639-12-0 was collected as donation for the earthquake Fund.

The poor students of the Fort and Chaupatti classes contributed.

Fort, Rs. 17.

Chaupatti Rs. 10.

The amount was sent to the Viceroy's Fund.

Mrs. Meherbai Sorabji Saklatvala kindly contributed Rs. 101 towards the Fund.

The following resolution was also put to the meeting.

RESOLUTION

We sympathise with the people of the Provinces of Bihar and Orissa for their sufferings, which they underwent most terribly owing to the earthquake shocks. We pray and wish that their sufferings will be alleviated as early as possible.

HEERABAI H. TATA.

NOTES AND COMMENTS

Mrs. P. Krishna Menon:

Mrs. P. Krishna Menon, our dear friend and co-worker has been taken away from us. She was the president and organiser of the Coonoor Branch of the Women's Indian Association, which is one of the most active centres of our association. I trust that her spirit will continue to animate the branch hereafter. She was one of the most active members of the All-India Women's Conference and took keen interest in the franchise question. She was a woman of outstanding personality and one who claimed respect and admiration long before one came to know her sufficiently to realise how much there was in her which one could admire. She was always full of enthusiasm for her work and a finer type of woman could not be found. She was liberal without being lax and modern without being morbid. In fact she was all that a women should be, a loyal wife, a devoted mother, a warm hearted friend and ardent worker. To her memory we offer this small tribute of words that come from the heart. She has left four sons, all well-educated and well placed, thanks to her devoted efforts, to carry on her name and ideals. In them the world should know what a fine woman she must have been. It is better to emulate those who are gone before us than to merely regret them, for it is the accumalated result of their efforts that becomes the background and foundation of our lives. In spite of the darkness that seems to hide all those who go away, there is a continuity in life that we cannot escape-all that has been done becomes the present and the present is the foundation of the future, when others will come after us. What seems to be the end may be the beginning of a larger life? So we must work and pass on. Let us then see that what we leave behind us is as worthy a heritage as our friend Mrs. Krishna Menon has left behind her

Baroda Inheritance Bill:

It is a matter of congratulation and pleasure to see that advanced and liberal social legislation in favour of improving the woman's position in being carried out in the Indian states for more rapidly than in British India. Baroda Hindu Women's Inheritance Bill is a document of which any government should be proud. It is just and equitable. While it has aimed at removing the disability and inequality of the women's position, it has in no way detracted from the rights of the man. The woman's right has been acknowledged as an individual apart from her sex, and her interests as mother, wife, daughter, or daughter-in-law have been safeguarded in terms of equality. No painful burden has been laid on her sense

of freedom. She does not any longer, under the terms of this bill require to sell her liberty of action, in order to retain her share of property. She inherits it as a free individual and retains her right to act according to her own choice thereafter. We hope that Baroda's example will be followed very soon by other states as well as British Indian Provinces. We congratulate the state and its Ruler on their liberal, just and prompt action. We hope that in the years to come the idea of treating the woman justly and not penalising her because of her sex, will become a conviction and the foundation of sane and well-balanced laws all over the world.

The Pan American Conference:

We have read with a sense of personal triumph the news of the victory that the Women's Commission won at the Pan American Conference held at Montevedo. It is indeed a landmark in the world's history, for this question of equality between the sexes is fundamental and except for slight differences of complexion under the varying conditions and socities in which it occurs, it is to be tackled and solved all over the world. Our American sisters have made history by incorporating a clause in their constitution, accepting the principle of equality of the sexes. The Commission has been voted to continue in an advisory capacity. We must strive to see that wherever the women's influence enters the public life it will make it cleaner, healthier and more useful. Standing not for the survival of the fittest, but for the revival of the unfit and down-trodden. The same spirit of love that has made woman bend over the sick and the suffering and feeble ones of humanity with ineffable patience will help her to infuse a new ideal of self-sacrifice into all human institutions that are now dominated by the fever of competition and conflict.

The Maternity Work Scheme in Sindh:

Our reader will find the short report of the Maternity work done in Sindh by a band of keen and enthusiastic workers, most interesting. It goes to show what infinite capacity for improvement lies ready to the hand of those who will only give freely of their knowledge and kindness to the so called ignorant. The dai has been the nightmare of India, a bird of illomen and fear, but these very people are themselves the victims of ignorance and this report shows us what it is possible to do with these same women, to make them not only useful but more enlightened and self-respecting. The Women's Indian Association has always been interested in maternity and child welfare work and we congratulate the Sindh Association on their fine work. Their methods will prove of the greatest interest and use to other workers.

Nawnagar Child Marriage Restraint Act:

The state of Nawnagar has passed the Child Marriage Restraint Act and we are happy indeed that the Indian States are showing themselves so progressive in their attitude towards social reform. We trust that in practice it will be more effective than the Sarda Act in British India. Law must be so enforced as to create a healthy public opinion as well as maintain a wholesome respect for the dignity of law. We offer our hearty congratulations to the Ruler and the people of Nawnagar.

A Persian Rosary

Be deaf and dumb concerning the faults of others. Do not listen to gossip. Silence the tale-bearer with lofty conversation. Stop the circulation of the poisonous germs of religious fanaticism through your veins and arteries and through those of your children. Never argue with any soul concerning his religious beliefs. Religious controversies lead to hatred and separation. Religion is love and fellowship and not theological dogmas and creeds. When you have LOVE and SYMPATHY in your heart for your fellowmen, you have the highest type of religion, no matter by what name you may call yourself. Rest assured that the emancipation of the world is through the NAMELESS GOD of LOVE and in the NAMELESS RELIGION of LOVE.

Religion is a personal relation between man and his Maker. For God's sake do not interefere with it; do not organise it; neither try to reduce it into so many "Estatements." Organisation in whatsoever form is the death-knell of religion. Do not only preach this. Practice and teach it. Let no one dictate to you what you should and what you should not believe and do in your spiritual life. The ultimate authority is the Authority of the SPIRIT within you and not the authority of any man, dead or alive.

The Unerring witness is standing in centre of your being, powerful, mighty and supreme! His is the final testimony. His is the court of Last Appeal.

19

WOMEN AND PUBLIC LIFE

In each country I have visited, it has been self-evident that the influence of women in public affairs is only now beginning to make itself felt. Politicians have sufficient acumen to foresee the developments of this new force which has only been released during the last fifteen years. I found statesmen in Tokyo deeply concerned as to what influence the women's vote had on Britain In the same city I found women representing many different branches of public life deploring the fact that they had not organised themselves sooner, so that the world might be told that the women of Japan are solid against mulitarism. " Help us to make our opinions known to the rest of the world"; they said to me „ we depend on women of other countries to give us all the help and backing they can."

So I told them of you women of India and the stand you had made for education and emancipation, how you were tackling one by one the age-old evils inherent in all social systems, in the west as well as the east.

It makes a glorious record the story of you women of India and I was glad to be able to use it to put new heart into the women of Japan and china.

There are some people with so little vision that they " despise the day of small things and even when certain achievments can be pointed at, things, obviously to our credit, which form a reasonable ground for hope, they quote old proverbs and make dismal prophecies, taking "as their text as things have been they remain"

We need not be perturbed however at these realists of the past. They do not realise that we are all living in a new age, a newly realised power of women will prove to be perhaps the most important factor in the building up of a new world in which:—"The stranger shall see in the stranger his brother at last and his sister in eyes that were strange"

MURIEL LESTER.

DEAR FRIENDS,

We note with regret that you have withdrawn your name from the subscribers list of Stri Dharma. You are probably aware that this Magazine fulfills a great need as in these times when we are on the threshold of great changes, and the educational and social progress of women is going to affect not only the present but the future generations, it is most essential that a publication like this which tries to spread high ideals of social service, unity, and national loyalty, should be supported by all those who hold dear the welfare of their country. Stri Dharma is edited and run by purely honorary work and we have kept the subscription so low that it does not even cover the cost of printing etc. We are doing this because we want that all women all over India and in foreign countries should receive the correct news regarding the happenings in this country which are of interest to women. In fact, these things I venture to think, are of interest equally to the men also, because there is no improvement in society which can leave untouched either men or women. If women receive education, enlightenment and are imbued with ideals to serve, who can say that the men will not reap the full benefit of this change in the women?

We therefore appeal to all our subscribers; those who have dropped off, and those who in future will take the magazine to help us by taking their copy of Stri Dharma regularly. What we loose in the smallness of the subscription can be made up if a larger number of subscribers should take the magazine. It is an effort which deserves support of all thinking and enlightened people. Amongst Foreign Women's Societies Stri Dharma has been accepted as a criterion, and the news it gives has always been authentic and of the greatest assistance where it has been needful to create harmony and understanding between India and other foreign countries. Stri Dharma takes many a long voyage. We have subscribers in Australia, America, Burma, Canada, Cuba, Denmark, China, Egypt, France, Germany, Holland, Ireland, Hawaii, Java, Sweden, S. Africa, U.S.A., besides those that are sent to England, and to our branches where they are read by many members. Our London Committee alone has found this magazine a most useful, medium for carrying on a very necessary propaganda in England. We therefore request you to resume your subscription to Stri Dharma and to all new friends who may be interested in all matters concerning a greater life for the women in this country, are requested to send for our magazine.

Editor & Manager,

STRI DHARMA.

N. B. Stri Dharma Subscription for members of the

W. I. A. for a year	...	...	*Rs. 3.*
Non-members	,,	...	*Rs. 5.*
W. I. A. Membership fee	... ...	,, ...	*Re. 1.*

HINDI

मद्रास के मारवाड़ियों में स्त्री-शिक्षा का प्रचार।

[ता. ४-२-३४. को श्रीमती डाक्टर मुत्तुलक्ष्मी रेड्डी महोदया की अध्यक्षता में स्थानीय श्री. सुगनी बाई सनातनधर्म कन्या पाठशाला का वार्षिकोत्सव मनाया गया। उस अवसर पाठ पर शाला की प्रधान अध्यापिका सौ. शारदा देवी हृषीकेश ने एक सुन्दर भाषण पढ़ा जिसका सारांश नीचे दिया गया है।]

मातृ शक्ति महान विश्व भार की सहजस्नेह वाहिनी शक्ति है। वह संसार में कोमल भावों की जननी है। जितनी मृदुता की कल्पना स्त्री का मन और मस्तिष्क कर सकता है उतना पुरुष का नहीं। वह आपत्तिमय परिस्थितियों की सहेली है। संहकारी पुरुष के हृदय-राज्य की रानी है। उनकी सतत सहचरी है। नारी के हृदय में कालिमा के स्थान पर निर्मलता, कपट के स्थान पर सहानुभूति, मृग तृष्णों के स्थान पर शान्ति और ज्वाला के स्थान पर हिमकण जैसा संतोष वास करता है। वह पुरुष के जीवन संघर्ष में माता, सहचरी, अनुगामिनी और उपदेशिका है; धर्म, अर्थ, काम, मोक्ष, की संयुक्त शक्ति की प्रतिमूर्ति स्त्री विवेकी पुरुष को मातृवत् परदारेषु का मधुर मंत्र फूंकती है। नारी, मानव मात्र की कठिनाइयों के समय मार्ग दिखानेवाली, सफलता की ओर बढ़ानेवाली साक्षात शक्ति है, अगर वह सच्चे अर्थ में शिक्षित है तो। उन्नत समाज का सदा यही विचार रहा है कि कोई भी जाति उस समय तक पूर्ण उन्नति को प्राप्त नहीं कर सकती जब तक उसकी महिलायें पुरुषों के योग्य शिक्षित न बने। उसने अपने सुधार कार्य में स्त्री शिक्षा को प्रथम स्थान दिया है। यह बड़ी प्रसन्नता की बात है कि स्त्री जाति के संबंध में अब पुरुष जाति का दृष्टिकोण बदल गया है। अब प्रत्येक माता पिता अपनी कन्या को सुशिक्षित देखना चाहते हैं। हरएक मनुष्य अपनी पत्नी को पढ़ाने लिखाने का पक्षपाती है। हरएक युवक पढ़ी-लिखी कन्या से विवाह करने का इच्छुक है। अब तो

यह परिवर्तन काल बडे जोर शोर से जमाने का रुख बदल रहा है। इस परिवर्तन का सप्रेम स्वागत करनेवाली देवियों की संख्या में भी क्रमगामी परिवर्तन नजर आ रहा है। परम सौभाग्य का विषय है कि आज हमें ऐसी सुधार प्रिय महिला नेत्री डाक्टर मुत्तुलक्ष्मी रेड्डी महोदया का स्वागत सत्कार का मौका मिला है। डाक्टर मुत्तुलक्ष्मी रेड्डी सब से बड़ी समाज सेविका और भारत वर्ष की विभूतिओं में से हैं। यह आप ही का अथक परिश्रम है कि आज संसार के स्वतंत्र राष्ट्रों की नारी संस्थाओं में भारत वर्ष के लिये भी कोई स्थान है। आपने सिर्फ़ भारत के लिये ही नहीं बल्कि संसार के समस्त धार्मिक, समाजिक, साहित्यक राजनैतिक क्षेत्रों में उतर कर मातृ-जाति की जो सेवा की है वह अपनी सानी नहीं रखती। आज भारत महिला संघ, सेवा सदन, विधवा आश्रम, शारदा हो, थियोसिफकल सोसायटी, रामकृष्ण मिशन, आर्य समाज, ब्रह्म समाज, हिन्दू महा सभा, सनातन धर्म आदि भारत वर्ष में ऐसी कोई संस्था नहीं, जिससे डाक्टर मुत्तुलक्ष्मी का संबंध प्रत्यक्ष व अप्रत्यक्ष रूप से न रहा हो। भारत महिला संघ तो आपका सर्वस्व ही है। आपके अमूल्य जीवन का लम्बा हिस्सा गिरी हुई स्त्री जाति के उद्धार में ही बीता है। आप जहां कहीं जाती हैं, जिस क्षेत्र में पदार्पण करती हैं। वहां ही भारी उथल पुथल मचादेती हैं, एक अजीब ढंग की क्रान्ति फैला देती हैं। आपने सिलोन, बर्मा, अमेरिका, यूरुप, जापान आदि देशों में भारतीय महिला प्रतिनिधि की हैसियत से जाकर पश्चिमी सभ्यता की चकाचौंध में फँसे हुए वहां के नागरिकों को अपने विशाल विश्व-निरीक्षण अथक अभ्यास के बल से स्वदेश, स्त्री स्वत्वाधिकार के विषय में आपने बड़ी दलीलें पेश की हैं और दिखला दिया है कि भारत वर्ष में नारी जाति का क्या स्थान है। मद्रास की लेजिस्लेटिव कौन्सिल हाल में व्यास पीठ पर भारतीय ही पोशाक में खडे होकर स्त्री जाति के जन्म सिद्ध मताधिकारों के लिये गम्भीर गर्जना करते हुए भारत वर्ष की निर्भय सिंहनी डाक्टर मुत्तुलक्ष्मी रेड्डी को जिन्होंने अपनी आंखों से देखा है वे जानते हैं कि भारतीय नारी किस फौलाद की बनी है। आपने वहां उपाध्यक्षा की हैसियत से वह काम कर दिकाया और सरकार को जतला दिया कि "हिन्दुस्तान की नारी जाति अब काफी जाग्रत हो गई है। वह अपने हकों को व दुःखों को बखूबी पहिचानने लगी है, अब सरकार को महिलाओं के मत और अधिकारों की

अवहेलना न करनी चाहिये" आप अखिल भारतीय महिला सम्मेलनों की कई बार अध्यक्षा रह चुकी हैं। आपके जीवन की एक घटना बहुत ही महत्व पूर्ण है। वह यह कि सन १९३० के राजकीय आन्दोलन में भाग लेनेवाली महिलाओं की कष्ट कहानी सुनकर आपने उपाध्यक्षा पद से इस्तीफा दे दिया। शायद ही इस प्रकार का आत्म-गौरव का एक ज्वलन्त उदाहरण अन्यत्र मिल सकता है। उक्त सन्मानपूर्ण पद से अलग होकर आप ने गत स्वातंत्र युद्ध की वीर सैनिकाओं के प्रति अपनी सच्ची सहानुभूति और निष्कलंक प्रेम प्रगट किया है। भारत महिला संघ, जिसकी आप कर्णधार हैं, डिसिप्लिन, डिमोक्रेसी और डिवोशन की त्रिविध प्रेरक शक्ति हैं। दक्षिण में देवदासी प्रथाको हटवाने का श्रेय आपही को है। आप हमेशा अनाथों विधवाओं निरुपाय प्रसूताओं और निराश्रित कन्याओं की किसी न किसी रूप में दिलोजान से सेवा तथा सहायता करती रहती हैं। आप का समाज सेवा का क्षेत्र इतना व्यापक और व्यवहारिक बन गया है कि आप को अपने डाक्टरी धंधे को भी त्याग देना पड़ा है। "पर मनस्वी कार्यार्थी न गणयति दुःख न च सुखम्"। की लोकोक्ति को चरितार्थ करनेवाली डाक्टर मुत्तुलक्ष्मी रेड्डी के लिये परार्थ सेवा ही स्वार्थ एवं परमार्थ साधना है यही आपके जीवन का महान ध्येय है।

(शेष फिर)

When You Can Spare A half-hour Please come to see the NEW ARRIVALS

Much thought was given by our purchaser of stocks to, the subject of Ladies' Dress Goods—to closely study the exact needs of our fair customers and to endeavour to supply them with what they would themselves have chosen. Result:

NEW STOCKS
IN
SAREES and DRESS GOODS

consisting of the pick of the Season in Quality and Value. They are a marvel really. You must see them. There's an enormous variety.

ESTABLISHED 1890.
Chellaram's
CHELLARAM GIANCHAND
THE OLDEST AND MOST PROGRESSIVE HOUSE

THE WHITE HOUSE
86, Walajah Road
MADRAS.

LITTLE'S
ORIENTAL
BALM
FIRST AND BEST
FOR ACHES AND PAINS
GENUINE UNLESS
LITTLE'S
ORIENTAL BALM
A CERTAIN RE
HENRY'S
OMUM - CARPOOR
gives immediate relief in
all functional troubles
peculiar to women
Buy a Bottle Now
Sole Manufacturers
LITTLE'S ORIENTAL BALM and PHARMACEUTICALS LTD
P.O. Box 67
Madras
ESTD 1885

TAMIL.

ஸ்திரீ தர்மம் 1934-ம்௵ மார்ச்சு ௴

கோகிலாவின் கோரிக்கை

மிஸிஸ். மூர்த்தி

நடுநிசி, எங்கும் ஒரே இருள்; மழை இடைவிடாமற் பெய்துகொண்டேயிருக்கிறது. பளீர் பளீரென மின்னல் வெட்டுகிறது; இடியின் ஒலியோ மனதை நடுங்கச் செய்கிறது. இத்தருணம் ஓர் உருவம் வடிந்த கண்ணீரோடும், ஒரு பக்கம் துக்கம் நிறைந்த மனதோடும், மறுபக்கம் தைரியம் பொருந்திய நெஞ்சோடும் கொல்லைக்கதவை மெள்ள திறந்து வெளியே நகருகிறது. பாதையோ ஒன்றும் தெரிகிறதில்லை. பாவம்! மின்னல் வெளிச்சத்தாற் நடந்து சுமார் மூன்றுமைல் தூரத்திற்கு மேலாகச் சென்றுகொண்டேயிருக்கிறது. சிறிது, தூரத்தில் ஓர் வெளிச்சம் தோன்றுவதும், மறைவதுமாக இருக்கிறது. அது பேயோ, கள்வனோ, என்ற பயம் வாட்டினபோதிலும் "சாகத்துணிந்தவர்க்கு சமுத்திரம் முழங்காலளவு" என்ற மொழிக்கிணங்க தன்னையே வெறுத்து யந்திரப்பொம்மை போன்று அசைந்துகொண்டே செல்லுகிறது. பின்பக்கமாக திடீரென ஓர் சந்தடிகேட்கவே திரும்பிப் பார்க்கிறது. தன்னை நோக்கி அடிமேல் அடிவைத்து வரும் ஒருவனைக்கண்டு ஓவென்று அலறி பயத்தாற் மூர்ச்சையற்று கீழே விழுகிறது அவ்வுருவம்.

தனது 'டார்ச்சு லைற்று'ல் அதை உற்று நோக்குகிறான் கள்வன். மனந் திடுக்கிடுகிறது, நெஞ்சு படபடக்கிறது; ஐயோ! என் தங்கையின் சிநேகிதி கோகிலாவைப் போன்றல்லவோ யிருக்கிறாள். என்ன அழகு! எவ்வளவு இளமை, சந்திர பிம்பம்போன்ற இப்பெண் இவ்வாறு தனியே இரவில் வரக்காரணம் என்ன? தெய்வமே! நான் ஏன் இவ்வாறு கொடுஞ்செயல் செய்யத்துணிந்தேன்; கற்ற கல்வியென்ன? பெற்ற பட்டமென்ன? நீசத்தொழிலுக்கு ஆளாக்கி விட்டாயே! வேலையில்லாத திண்டாட்டமல்லவோ இவ்வாறு படுகுழியில் தள்ளி விட்டது. மனமே! என் மீது என்ன குற்றமிருக்கிறது. செல்லாத கம்பேனி இல்லை; போகாத பெரியோர் வாசல் இல்லை; எத்தனை பேரிடம் கைகூப்பித் தொழுதேன்; ஒருவராவது ஓயும் என் நெஞ்சுக்குறுதி சொன்னாரில்லையே. பி. ஏ. என்றால் பிழைக்க ஏலாதவனென்று என் நண்பனுரைக்கும் வேடிக்கை மொழி உண்மையாகக் காணப்படுகிறதே! வேலை கிடையாவிட்டாலென்ன? ஓர் நல்ல தொழில்புரிந்து ஜீவனம்செய்யத் தூண்டலாகாதா? இதுவும் ஓர் தொழிலென்று சென்றுவிட்டாய்; என்று தன்னைத்தானே நொந்து புலம்புகிறான் சந்திரகாசன். ஒருவாறு தேறி என்ன செய்வதெனத் தோன்றாது, அப்பெண்ணை தோள்மேற் போட்டு நடக்கிறான். சிறிது நேரத்திற்கெல்லாம் சூரியன் அவ்விருவருக்கும் ஆறுதல்கூறி அறிமுகம்செய்ய மெல்லத் தோன்றுகிறான்.

மூர்ச்சையற்று விழுந்த கோகிலா தன் கண்ணைதிறந்து பார்க்கிறாள். மர நிழலில் ஓர் வாலிபன் மடிமேல் சாய்ந்தவண்ணமாக யிருப்பதை உணருகிறாள்.

நன்றாக உற்றுப் பார்க்கிறாள். ஏதோ தெரிந்த முகமென தோன்றுகிறது. அவனது களங்கமற்ற முகத்தாற் பயம் நீங்க ஆரம்பிக்கிறது. பேச நாவெழுகிறது.

கோகிலா :—தயாநிதியே! கள்வர் வசம் நின்று என்னைக் காப்பாற்றிய கருணாகரனே! தங்களுக்கு ஆதரவற்ற இந்த அபலை என்ன கைமாறு செய்யப் போகிறேன்.

சந்திரகாசன் :—கோகிலா! அக்கள்வன் நானே, வறுமையின் கொடுமையால் புரிந்தேன் கொடுஞ்செயல்; பொல்லாத கால்ம் புத்தியும் கெட்டுவிட்டது; தயவுசெய்து என்னை மன்னிப்பதே நீ செய்யுங் கைமாறு.

கோகிலா :—என்ன? தாங்களா கள்வன்? கள்வர் என் பெயரை எவ்வாறு அறிந்தார்?

சந்திர :—என் தங்கை சாரதா என்பவள் திருச்சி கான்வென்றில் இரண்டு வருஷத்துக்கு முன் படித்துக்கொண்டிருந்தாள்; அவளுக்கு ஒரு ஆப்த சிநேகிதி உண்டு; அவளும், என் தங்கையும் ஒன்றாகயிருந்து போட்டோ எடுத்திருக்கிறார்கள். அப்படத்தின் தோற்றம் உன் முகத்தில் காணப்படுவதால் அக்கோகிலா, நீதானென்று துணிந்தேன்.

கோகிலா :—ஆ! சாரதாவின் அண்ணா சந்திர காசனா? உங்களைப்பற்றி கேள்விப்பட்டிருந்தேனே தவிர, பார்த்ததில்லை. இன்று கடவுள் உங்களைப் பார்க்கவும் அருள்புரிந்தார். நான் சாரதாவைப் பார்க்கத்தான், போகிறேன்.

சந்திர :—அவள் மலையா நாட்டிலன்றோ இருக்கிறாள். அங்கு ஓர் பெண் தனியாக எவ்வாறு செல்லமுடியும்?

கோகிலா தன்னிடமிருக்கும் நகை முதலானவைகளைக் காட்டுகிறாள். அவளிடம் சுமார் இரண்டாயிரம் ரூபாய் பெறுமான நகைகளும், ஐந்து நூறு ரூபாய் நோட்டுகளுமிருப்பதைப் பார்க்கிறான். தன்னையும் அழைத்துச் சென்றால் நல்லதென எண்ணுகிறான். இந்தியாவிலோ வேலை கிடைப்பதில்லை; மலையா நாட்டிலுள்ள ரப்பர் தோட்டத்திலாவது சென்று வேலை பார்க்க உதவி கிடைக்குமாவென்று ஆலோசிக்கிறான். அவளிடம் ்வ்வாறு சொல்வதென திகைக்கிறான்; ஒருபக்கம் அவளை காதலிக்கிறான். ஒன்றும் தோன்றாது 'இருதலைக் கொள்ளி எறும்பென' விழிக்கிறான். இருவரும் மௌனம் சாதிக்கிறார்கள்.

சந்திர :—கோகிலா! நீ இவ்வாறு நடுநிசியில் தனியாக தைரியமாய், இவ்வளவு நகையோடும் பணத்தோடும் வரக்காரணமென்ன?

கோகிலா :—நான் ஓர் விதவை; வைதீக பித்துக்கொண்ட பெற்றோர்களின் கொடுமையாலும், இந்துமதத்தின் மிருகத்தன்மையான சில கட்டுப்பாடுகளாலும் துன்புறுத்தப்பட்டவள்; அதினின்றும் காப்பாற்றுவாரின்றி நானே என்னைக் காப்பாற்றிக்கொள்ள இவ்வாறு வரலானேன்.

சந்திர :—(சிறிது மனத்திடத்துடன்) கோகிலா! எனக்கு கொஞ்சம் பண உதவிசெய்ய உன்னால் இயலுமானால்..

அவன் விருப்பத்தை அறிந்தவளாய் அதற்கு இணங்கவே, இருவரும் சென்னைக்கு வரும் திருவனந்தபுரம் எக்ஸ்பிரஸில் மறுநாள் காலை சென்னை வந்து சேருகிறார்கள். அன்றே 'ரோணா' என்னும் கப்பலில் மலையாவுக்கு பிரயாணமாகிறார்கள்.

சுமார் 65 வயதுடைய இராமய்யர் தன் படுக்கையில் குறட்டைவிட்டு தூங்குகிறார். அடுத்த அறையில் இரு படுக்கைகள் விரிக்கப்பட்டிருக்கின்றன. ஓர் படுக்கையில் ருக்மணி அம்மாள் தன் செல்வச் செழிப்பையும், தான் இரண்டாம் மனைவியாக வாழ்க்கைப்பட்டதையும் வெகுகாலம் குழந்தை இல்லாது கடவுளருளால் தனக்கு ஓர் பெண் பிறந்து அதை தானும் தன் கணவனும் கண்ணின் மணியென வளர்த்து ஐந்து வயதில் விவாகம் புரிவித்து இப்போது அப்பெண்ணின் பொருட்டு தானடையும் துன்பத்தையும், தனக்கும் கணவனுக்கும் குழந்தைக்கும் இடைவிடாது ஏற்படும் வழக்கையும், பற்றி நினைந்து வருந்துகிறாள். அங்குமிங்கும் புரண்டு பெருமூச்சு விடுகிறாள். சோகத்தால் மயக்கத்துடன் ஸ்மரணையற்று பிணம்போல் கிடக்கிறாள்; விழிக்கிறாள். மழை மேலும் மேலும் பெய்வதால் ஜன்னல்களை மூடுவதற்காக மெள்ள எழுந்து விளக்கு ஏற்றுகிறாள். திடீரென தன் கண்கள் கோகிலாவின் படுக்கையை நாடுகின்றன. கோகிலா! கோகிலா! என்று கூப்பிடுகிறாள். யாதொரு பதிலுமில்லை; எங்கும் பார்க்கிறாள். கொல்லைக்கதவு திறந்திருக்கிறது. ஐயோ! என் கோகிலாவைக் காணோமே, என்று அலறி விழுகிறார். அய்யர் பதறி விழிக்கிறான். என்ன என்னவென அடுத்தடுத்து வினவுகிறார். விஷயம் அறிந்து தெருத்திண்ணையிற் படுத்திருந்த தன் வேலையாட்களை அழைத்து எங்கும் தேடிவர உத்தரவு கொடுக்கிறார். ருக்மணி அம்மாள் ஓவென்று ஓலமிட்டுக்கொண்டே கதறி விழுகிறாள். அய்யர்போன வேலையாட்களின் பதிலை எதிர்பார்த்த வண்ணமாக வாயிலோரம் போவதும் வருவதுமாக ஊசலாடுகிறார்.

பகல் மணியும் பதினொன்று ஆகிறது. ஒருவரும் கோகிலாவைக் கண்டதாகத் தெரிவிக்கவில்லை. நாட்களும் செல்கின்றன. ருக்மணி படுத்த படுக்கையாகவேயிருக்கிறாள். அய்யர் கவலையால் வாடுகிறார். ஒருநாள் ஓர் நண்பன் காவேரிக்கரையோரம் ஓர் பிணம் ஆள் அடையாளம் கண்டுபிடிக்க இயலாத நிலைமையிற் கிடந்ததாக சுதேசமித்திரனில் பிரசுரிக்கப்பட்டிருக்கிறதாகச் சொல்லுகிறார். அவ்விஷயம் அறிந்த ருக்மணி அம்மாள், என் கண்ணே! கோகிலா! எங்குசென்றாய் என்னையும் அழைத்துச் செல்லலாகாதா; ஒரு வார்த்தைகூட சொல்லாமற் சென்றுவிட்டாயே! இருவரும் ஒன்றாக காவேரியோடு கலந்திருக்கலாமே; இக்கிழட்டு அய்யர் இன்னும் மூன்றாம் மனைவியோடு சுகமாக வாழ்வாரே யென்று புலம்பி அய்யரைத் திட்டி அழுகிறாள். பாவம்! அய்யர் என்செய்வார்.

இராமய்யர் :—எனக்கு குழந்தைபேரில் அன்பில்லையா? நம்முடைய சமூகக் கட்டுப்பாட்டுக்கு மாறாக நடப்பது சரியா என்றுதானே சொன்னேன்; முன்னோர் வழக்கத்துக்கு வித்தியாசமாக நடக்கலாமா? விதவா விவாகம் செய்வது குலத்துக்கு இழுக்கல்லவா!

ருக்மணி :—ஆமாம்; ஒன்றுமறியாத குழந்தைக்கு ஐந்து வயதில் விவாகம் செய்தீர்கள்; அப்போதே அவளுக்குத் தக்கவயது வரட்டுமென்று சொன்னேன் கேட்டீர்களா? பத்து வருஷத்திற்குமுன் நடந்தகாரியம் இது இப்பொழுதானால் செய்யத் துணிவீர்களா? ஆதரவற்ற குழந்தைகளுக்கு அருந்துணையாக அமைந்தது சாரதா சட்டம்.

இராமய்யர்:—அது, சாஸ்திர விரோதமல்லவா?

ருக்மணி :—சாஸ்திரம் பார்த்துத்தானே, ஏழு வயதுக்குள் கோகிலா வாழ்வை பூர்த்தி செய்துவிட்டீர்கள்; துன்பக்கடலில் தள்ளினீர்கள்; போதாக்

குறைக்கு, பெரியவளானபின் பாடசாலைக்குப் போகலாகாது, பொட்டிடலாகாது, பூ வைக்கலாகாது, வீட்டிற்குள் ஓர் அறையில் உட்காரவை யென்று பல்லவிபாட ஆரம்பித்தீர்கள்.

இராமய்யர் :—கடவுள் சம்மதம்; நம்மால் செய்வதென்ன இருக்கிறது.

ருக்மணி :—இரண்டாவதாக, அவள் எண்ணப்படி விவாகம்செய்து கொடுங்களென்றேன்; 'அவ்வார்த்தையைத் தள்ளு; இனிமேற் சொல்லாதே' யென்று தீப்பொறிபறக்கத் தாண்டவமாடினீர்கள்; சாஸ்திரமும், கடவுளும், புருஷர்களை மாத்திரம் எழுபது, எண்பது வயதானாலும் பதினைந்து, பதினாறு வயதுக் கன்னிகைகளை திரும்ப, திரும்ப, விவாகம்செய்து சுகமாக வாழ்வு நடத்தச் சொல்லுகிறது போலும்! சமூகத்துக்காக என் அருமைக் கண்மணியைப் பலி கொடுத்தீர்களா? இனிமேல் எப்போது காண்பேன், (ஏங்கி ஏங்கி அழுகிறாள்.)

இராமய்யர் ஒன்றும் தோன்றாது மாடிமேலேறி தன் அறையில் உட்கார்ந்து கண்ணீர் விடுகிறார்; கோகிலாவை இழந்ததில் அவருக்கு தன் மனைவியை விட வருத்தம் அதிகமாகவே இருந்தது. என் செய்வார்! கவலையுடன் பலவாறாக புலம்புகிறார். தெரியாமற் மதிமோசம் போனேனே! ருக்மணி சொல்வது சரிதானே! என்னிடம் பலமுறை புத்தி போதித்தும் கேளாது, 'மூர்க்கனும் முதலையும் கொண்டது விடா' என்ற உரைக்குச் சரியாயிருந்தேனே; என் கண்ணே! மணியே! நீ அன்று கடைசியாகக் கேட்டமொழிகள் என் நெஞ்சைப் பிளக்கிறது. தெய்வமே! கண்ணிழந்தபின் சூரிய நமஸ்காரம் பண்ணுவதுபோல் இப்போது தோன்றிய புத்தி முன்னாற் தோன்றாமல் போய்விட்டதே, சோகத்தாற் நாற்காலிமேற் சாய்கிறார்.

(தொடரும்)

ஒற்றுமையின் உயிர் நிலை

கும்மி மெட்டு

1. ஒற்றுமையாக உழைத்திடுவோம்—நாட்டில்
உற்ற துணைவராய் வாழ்ந்திடுவோம்
வெற்றுரை பேசித் திரியவேண்டாம்—இன்னும்
வீணாய்ப் புராணம் விரிக்கவேண்டாம்.

2. கூடி விருந்துண்ண வேண்டவில்லை—பெண்ணைக்
கொண்டு கொடுக்கவும் வேண்டவில்லை
நாடி எவரோடும் நட்பினராய்த்—தேச
நன்மைக் குழைப்பதில் நஷ்டமுண்டோ?

3. கீரியும் பாம்புமாய்ச் சண்டையிட்டு—ஜாதி
கீழென்றும் மேலென்றும் போட்டியிட்டுப்
பாரதத்தாய் பெற்ற மக்களென்று—நிதம்
பல்லவி பாடிப் பயனென்னோ?

4. வேதன் முகத்தில் உதித்தவரே—இங்கு
மேலா யெழுந்த குலத்தினராம்!
பாதமதில் வந்த பாவியரே—என்றும்
பாரில் இழிந்த அடிமைகளாம்.

5. வாயில் விஷமுண்டு பாம்பினுக்குக்—கொட்டும்
வாலில் விஷமுண்டு தேளினுக்குத்
தாயிற் சிறந்த பிரமனுக்கும்—இரு
தாளில் விஷமுண்டோ சாற்றுவீரே.

6. உச்சி மரத்திற் சுவைக்கனியும்—தூரில்
ஓடிப்பரந்தெழும் வேரதனில்
நச்சுக்கனியும் பழுத்த—பலாமரம்
நானிலத்தெங்குமே கண்டதுண்டோ ?

7. ஜாதி யிரண்டலால் வேறுளதோ—ஔவைத்
தாயின் உரையும் மறந்தீரோ ?
ஆதியிறைவன் வகுத்ததுவோ—மக்கள்
ஆக்கிய கற்பனை தானிதுவோ ?

8. நாயனார் வந்த திருக்குலத்தை—உயர்
நந்தனார் வந்த பெருங்குலத்தைத்
தீயகுலமெனத் தள்ளுவமேல்—அது
தெய்வம் பொறுக்கும் செயலாமோ ?

9. வேதிய ராலே மழை வருமேல்—வயல்
வேலை செய்யாது விளைந்திடுமோ ?
வாதமெல்லாம் கட்டி வைத்திடுவோம்—ஒத்து
வாழ்வதை மேற்கொண் டுழைத்திடுவோம்.

10. வீட்டுக்குள் சண்டைகள் போடுவதேன்—கூரை
வெந்து விழுவதும் கண்டிலீரோ
நாட்டுக்கு நன்மையை நாடுபவர்—இந்த
நாடகம் ஆடல் நகைப்பல்லவோ ?

11. மானமே வாழ்வின் உயிர் நிலையாம்—அதை
மாசுறச் செய்தல் கொடுங்கொலையாம்
ஈனஜாதி யெனும் பேச்சினைப்போல்—நெஞ்சை
ஈர்ந்திடும் வாளொன்று வேறுமுண்டோ ?

12. மன்னுயிர்க்காக உழைப்பவரே—இந்த
மாநிலத்தோங்கும் குலத்தினர்கள்
தன்னுயிர் போற்றித் திரிபவரே—என்றும்
தாழ்ந்த குலத்தில் பிறந்தோ ரம்மா.

S.D.P.

சமாசார திரட்டு

திக்கற்ற அனாதை சிறுமிகளுக்கும், ஸ்திரீகளுக்கும் விடுதி:—

மாதர் உலகம் இன்று எல்லா துறையிலும் முன்னேற்ற மடைந்து வருகிறது. பெண்கள், படிப்பு விஷயத்திலும், உத்தியோகத்துறையிலும், இதர அரசியல், சமூக சீர்திருத்த விஷயங்களிலும், ஊக்கம்கொண்டு, ஆண்களுக்கு சமநிகராக இருந்து வருகின்றனர்.

எல்லாத் துறையிலும் மேம்பட்டுவரும் மாதர் உலகம் இன்று, தன் இனத்தார்களாகிய ஏழைப் பெண்மணிகளையும், திக்கற்ற அனாதை சிறுமிகளையும், காப்பாற்ற முன்வந்து, அவர்களையும் சமூகம் போற்றுமாறு செய்யவேண்டியது ஒவ்வொரு ஸ்திரீயினுடைய கடமைகளில் ஒன்றாகும்.

அறியாமையினாலும், வறுமையினாலும், கல்வி அறிவு இல்லாததாலும், ஏழைப் பெண்மணிகள், தீயவழக்கங்களில் இறங்கி, மதிமயங்கி, நோய் வாய்ப்பட்டு, பரிதவிக்கின்றனர்கள். ஆதரவற்று உபகாரம் செய்வோர் யாருமில்லாமல், பிறரின் தூண்டுதலால், துர்பழக்கத்திற்கு ஆளாகி, முடிவில் மீளாத் துயரமடைகின்றனர். இச்சிறுமிகளையும், அனாதை பெண்மணிகளையும், காப்பாற்றி ஆதரவளித்து, தங்களது பிழைப்பிற்கே, ஏதாவது ஒரு வழியை காண்பிக்க மாதர் சங்கம், ஓர் விடுதி ஏற்படுத்த, முயன்று வருகிறது. சகோதரிகளும் அன்பர்களும் பண உதவிசெய்து மிருக்கின்றனர்கள். சகோதரிகள், தங்களால் இயன்ற பொருளுதவியோ, அல்லது வீட்டிற்கு வேண்டிய சாமான்கள் வகையறாவோ, துணிகளோ, அரிசி, இதர சாமான்களோ, இவ்விடுதிக் கொடுத்து உதவி செய்வார்களென்று எதிர்பார்க்கிறோம். மாதர்கள் யாவரும் ஒன்றுசேர்ந்து, இம்மாதிரி விடுதிக்கு வேண்டிய உதவிகளை செய்தும், அனாதைகளையும் ரக்ஷித்து காப்பாற்ற வேண்டியது தங்களது கடமைகளில் ஒன்றாக கொள்ளல்வேண்டும். மாதர் சங்கம், சென்னையில், பூந்தமல்லி ஹைரோடு, நம்பர், 26, "ஆனந்தவிலாவில்," இம்மாதிரி விடுதி ஒன்றை ஏற்படுத்தியிருக்கிறார்கள். சகோதரிகள், தங்களால் இயன்ற உதவியை, ஷை விடுதிக்கு அனுப்பியும், தாங்களே நேரில் வந்து பார்வையிட்டும், ஊக்கத்துடன், விடுதி ஏற்படுத்துவதுடன் இல்லாமல் இதை மென்மேலும் பெருகச்செய்து, மாதர் சங்கத்தின் முயற்சியும் வெற்றிபெறுமாறு, செய்யுமாறு சகோதரிகளை வேண்டுகின்றோம்.

ஸ்ரீம்தி அம்மு கிருஷ்ண மேனனின் மறைவு—

கூனூர் மாதர் சங்கத்து தலைவியும், மாதரின் முன்னேற்றத்திற்கு, ஊக்கத்துடன் உழைத்துவந்த, ஸ்ரீமதி கிருஷ்ண மேனன், கல்கத்தாவில் மரணமடைந்த செய்தியைக்கேட்டு, மாதர் சங்கம் நிரம்பவும் வருத்தத்துடன், அவரது குடும்பத்தாருக்கு தங்களது அனுதாபத்தை தெரிவித்துக் கொள்ளுகிறது. அவரது மரணத்தை முன்னிட்டு, கமிட்டிகூட்டம் ஒத்திவைக்கப்பட்டது.

மாதர் சங்கத்தின் ஆதரவில், அம்மு கிருஷ்ணமேனன் மரணமடைந்ததற்கு அனுதாபம் காட்டும்பொருட்டு, பொதுக்கூட்டம் ஒன்று, 19-2-34, மாலை 5-மணிக்கு நடைபெற்றது. ஸ்ரீமதி டாக்டர் முத்துலெக்ஷிமி ரெட்டி அம்மாள், மரணமடைந்த கிருஷ்ணமேனன், மாதர்களுக்கு செய்த அரிய சேவைகளைப் பாராட்டி பேசினர். பிறகு அடியிற்கண்ட தீர்மானம் நிறைவேற்றப்பட்டது.

"மிக்க உற்சாகத்துடனும், ஊக்கத்துடனும், சமூகத்தொண்டாற்றி வந்த ஸ்ரீமதி அம்மு கிருஷ்ணமேனன் மரணமடைந்ததற்கு இக்கூட்டம் வருந்துவதுடன், அவர் இத்தேசத்திற்கும் ஸ்திரீகள் முன்னேற்றத்திற்காகவும், ஆற்றி வந்துள்ள, பணியைப் பாராட்டுகிறது."

காலம்சென்ற ஸ்ரீமான் ஏ. ரங்கசாமி அய்யங்கார்:—

ஹிந்து பத்திரிகையின் ஆசிரியரும், சுதேசமித்திரன் மானேஜிங் டைரக்டருமான ஸ்ரீ. ஏ. ரங்கசாமி அய்யங்கார் சென்ற பிப்ரவரி மாதம் 5-ம் தேதி காலை இறந்து போனதைக் கேட்டு மாதர் சங்கமும், அன்னாரது அகால மரணத்தை குறித்து, தங்களது அனுதாபத்தையும் வெளியிட்டது. மாதர்களின் விஷயத்தில் அதிக சிரத்தையும், ஊக்கமும், கொண்டு அன்னார் செய்துள்ள, அரிய தொண்டுகளேயும், ஹிந்து பத்திரிகையையும், சுதேசமித்திரன் பத்திரிகையும், மக்கள் போற்றத் தக்கவாறு திறமைபட நிர்வகித்து, இந்தியாவிலேயே, மிகுந்த செல்வாக்குடைய பத்திரிகையாக செய்ததுமல்லாமல் அதற்கேற்ப, நவீனமுறையில் நடத்தி வந்த பெருமை ஸ்ரீ. ரங்கசாமி அய்யங்காருடையதேயாகும். அவருடைய கூர்மையான அறிவு பொன்னேபோல் போற்றக்கூடியது. அன்னவரின் அகாலமரணத்தை குறித்து மாதர் சங்கம் அதனுடைய துக்கத்தை ஸ்ரீ. ரங்கசாமி அய்யங்காருடைய மனைவியார், மக்களுக்கும், அவருடைய பந்துக்களுக்கும், தெரிவித்துக்கொள்ளுகிறது.

பண்டித ஜவஹர்லால்:—

ஆபத்தில் கஷ்டப்பட்டுக் கொண்டிருக்கும் ஒருவனை தனது உள்ளன்போடு முன்சென்று, உதவிசெய்து ஆபத்திலிருந்து மீட்டு, அன்பும், ஆதரவும் கொண்டு உபசரிப்பதில் உண்டாகும் ஆனந்தத்தைவிட வேறு உலகில் உண்டோ? இப்புனித காரியத்தை மேற்கொண்டு பண்டித ஜவஹர்லால் நேரு, பீஹாரில் 10 நாள் யாத்திரைசெய்து, கையில் மண்வெட்டியுடன் இடிந்து விழுந்துகிடந்த வீடுகளை சுத்தம்செய்து, உண்டிக்கும், உடைக்கும், பரிதவித்துக் கொண்டிருக்கும் மக்களுக்கு, ஆறுதல்கூறி, அகமகிழ்ச்சியுடன் தனது இல்லத்திற்கு திரும்பி வந்திருந்தார். அப்போது பண்டிதனை ராஜ நிந்தனைக்குற்றத்திற்காக கைது செய்து, கல்கத்தாவிற்கு கொண்டுபோய், இரண்டு வருஷம் கவர்மெண்டார் தண்டித்திருக்கின்றனர்.

தாலுகா போர்டு ரத்து:—

சென்னை மாகாணத்திலுள்ள தாலுகா போர்டுகளை எடுத்து விடுவதற்காக சென்னை சட்டசபையில் தாலுகாபோர்டுகளை ரத்துசெய்யும் மசோதா ஒன்று கொண்டுவரப்பெற்று, சட்டசபையில் மூன்றும் முறையாக படிக்கப்பட்டுச் சட்டமாகிவிட்டது. கவர்னர், வைசிராய் முதலியோர் கையொப்பமானவுடன், சட்டம் அமுலுக்கு வந்துவிடும். ஷ மசோதாவை அமுலுக்கு கொண்டுவர ஆராய்ச்சி

செய்ய விசேஷ அதிகாரியாக மதுரைஜில்லா போர்டு தலைவர் திரு. ஆர். போக்ஸ் ஸ்பெஷல் உத்தியோகஸ்தராக நியமிக்கப்பட்டிருக்கிறார்.

* * * *

பீகார் பூகம்ப கஷ்ட நிவாரணத்திற்காக பாபு ராஜேந்திர பிரசாத் அவர்களால் ஏற்படுத்தப்பட்டுள்ள நிதிக்கு சென்னை "ஹிந்து" பத்திரிகை இம்மாதம் 7-ம் தேதிவரை லக்ஷம் ரூபாய்க்குமேல் வசூலித்திருக்கிறது. பாபு ராஜேந்திர பிரசாத்திற்கும் லக்ஷரூபாயவரையில் அனுப்பியிருக்கிறது. இன்னம் வசூலாகி வருகிறது.

ஒரு மணிக்குள் நிகழ்வது: —

இப்பூவுலகில், ஒவ்வொரு மணிநேரத்திற்குள் 5,440 குழந்தைகள் பிறந்து கொண்டேயிருக்கின்றன. ஒவ்வொரு மணிக்குள்ளும் 4,630 பேர்கள் இறந்து போகின்றார்கள். எனவே ஒவ்வொரு மணிக்குள்ளும் 810 பேர்கள் ஜனத்தொகையில் அதிகரித்துக்கொண்டே செல்கின்றனர். உலகில் ஒவ்வொரு மணிநேரத்துக்குள்ளும் 1,200 விவாகங்கள் நிகழ்கின்றன. 15 கொலைகளும், 500 விவாக ரத்துக்களும் ஏற்படுகின்றன. இந்தியாவில் மக்களில் ஒவ்வொருவரும் ஒருமணிக்குள் சராசரி ஒரு தம்பிடி முதற்கொண்டு 3¼ ரூபாய் வரை சம்பாதிக்கின்றனர். அமெரிக்கா எலெக்டிரிக் கம்பெனிக்காரர் ஒருவர் மணிக்கு மூன்றுறுரூபாய் சம்பாதிக்கிறார். (ஆ. போ.)

* * * *

லேடி பீட்டிரிக்ஸ் ஸ்டான்லி அவர்கள், மாதர் சங்கத்தாரால் ஏற்படுத்தப்பட்டிருக்கும், அனாதை ரக்ஷக விடுதியை, மார்ச்சு மாதம் 21-ம் தேதி மாலை 5 மணிக்கு பூந்தமல்லி ஹைரோட்டில் நெம்பர், 26, ஆனந்த விலாஸத்தில் திறந்து வைப்பார். சகோதரிகளும், அன்பர்களும், அங்கு விஜயம்செய்து, தங்களாலியன்ற பொருளுதவிசெய்தும், திக்கற்ற அனாதைகளை காப்பாற்றி ரக்ஷிப்பதில், சிரத்தை கொண்டு அவ்விடுதிக்கு வேண்டிய உதவிகளை செய்யும்படி வேண்டுகிறோம்.

மாப்பிள்ளை வீட்டார்: —பெண்ணிற்கு சமையல் செய்யத் தெரியுமா?

பெண் வீட்டார்: —நாலைந்து மாதத்திற்குள் கற்றுக்கொடுத்தால் போகிறது, இது ஒரு கஷ்டமா? மாப்பிள்ளைக்கு என்ன வேலையோ?

மாப்பிள்ளை வீட்டார்: —வேலையா? இது ஒரு கஷ்டமா? நாலைந்துமாதத்திற்குள் சம்பாதிக்க கற்றுக்கொடுத்தால் தெரிந்துகொள்கிறான்.

TELUGU.

పాతివ్రత్యము

సీ॥ తలపులో నాత్మేశు దైవంబుసాటిగా
దరళాక్షియనురక్తిఁ దలఁపవలయు
విభుఁడు సెప్పినమాట వేదమంత్రంబుగా
నెలఁత నెమ్మనమున నిలుపవలయు
సతిపతి నియమించినది నిజవ్రతముగా
జలరుహాయతనేత్ర సలుపవలయుఁ
జెలువుఁడాదరణ నిచ్చిన పదార్థము సుధ
లీలగా నాత్మ భావింపవలయు

గీ॥ వలయుఁ బ్రియమునఁ బెనిమిటి వంశవారిఁ
బ్రాణబంధులుగాఁ జూడ భామినులకు
వలవ దధిపతి పగవారివలన మైత్రి
సేయ నెన్నండుఁ జూడ రాజీవముఖికి.

ప్రాచీన భారతాంగన

సకల సౌభాగ్యములకును పుట్టినిల్లగు నీభరతఖండమున పూర్వకాలమున భారతాంగన యెట్టి యౌన్నత్యదశ వహించియుండెనో, సాంఘిక విషయములందేమి, విద్యాశక్తియందేమి, రాజకీయ చతురతలోనేమి, కలానైపుణియందేమి, ఆమె యెట్టి నిరుపమాన సామర్థ్యముండెనో యయ్యది మన ప్రాచీనపురాణేతిహాసాదులవలన తెలియవచ్చుచున్నది. పూర్వకాలమున భరతఖండము నటువంటి యసంఖ్యేయులగు యువతీరత్నము లలంకరించి శోభింపజేయుచుండిరి. అట్టి పతివ్రతామతల్లుల పరమ పవిత్రమైన చరిత్రస్మరణ వ్యర్థముగాదు. అవి ప్రస్తుత భారతపుత్రికల మానసముల నలరింపు జేయుచు, నంధకార ప్రదేశమున నుంచిన దీపశిఖలవలె వారి మానసములందు ప్రకాశించుచున్నవి. ఓడలు సముద్రముపై బోవునపుడు, వాని నపాయమునుండి రక్షించి, మార్గము చూపుట కనువుగా నుండు దీపస్తంభములవలె, ఈ ప్రాచీనార్యకాంతారత్నముల పావనచరిత్రలు, సంసారమను సముద్రమున యాత్రజేయు నాధునిక భారతాంగనలకు దిక్కులఁ గనబరచు దీపశిఖవలెనున్నవి. అవి వారి హృదయములందట్టి నాగరికత, కలానైపుణియుగలిగి మహోన్నతదశ నందవలెనను బృహదపేక్ష గల్పించి, మేల్కొల్పుటకు దగిన సాధకమగుచున్నది. కావున వేదకాలమునుండియు సర్వకాలములయందు నుద్భవించి భారతఖండమును పావన మొనరించినవారిలో కొందరి చరిత్రలను సంగ్రహముగ నిందు వచించుచున్నాము.

స్త్రీలుద్వాహములు లేకయుండగూడదనియు నది శాస్త్రవిరుద్ధమనియు పాపమనియు ప్రస్తుతమున భావించుచున్నారు. తదనుగుణముగా కొన్ని శాస్త్రములను జేసియున్నారు. అట్లని యెవ్వరైన ముప్పది ముప్పదిరైదు సంవత్సరములకో, అంతకెక్కువగనో యవివాహితలైయుండిరేని, వారు విద్యావంతులైన ప్రాద్యనాగరికతవలన విద్యవలన గలిగిన ఫలమనియు, విద్యారహితులైయుండిన మఱియేదో యల్పదూషణలను జెప్పియు నిందింతురు. శ్రీమతి డా॥ ముత్తులక్ష్మియమ్మగారి శారదా చట్టమువలనను, విద్యాధిదేవత సర్వత్ర వ్యాపించుచు జనుల కుద్బోధన గలిగించుటవలనను ఇప్పుడు బాల్య వివాహముల పరితాపకరమగు బాధ కొంచెము తగ్గియున్నదిగాని స్త్రీలు వివాహరహితలైరేని యా జన్మాంతము జీవితము గడపుట యెందును గానరాదు. ఉండినను కోటికొక్కటియో యుండ వచ్చును. స్త్రీల వివాహితలై యుండుట శాస్త్రీయముగాదు. దానివలననే పాపమును లేదు. వేదకాలమున బ్రహ్మవాదినియగు గార్గియను కాంతారత్నముయొక్క పవిత్ర చరిత్రయే యిందులకు నిదర్శనమగును.

ఈమె యా మరణాంతముద్వాహములేకయే కన్యగానుండి జీవితము గడపెను. ఈమె జీవితము తరవనితారత్నములవలె సాధారణమైనదిగాదు. సర్వకాలములందును, సర్వావస్థలయందును, సకల కులములవారికిని నాదర్శప్రాయమైన పరమపవిత్ర జీవితము. లోకమునం దీయమె చదివిచూడని శాస్త్రములు లేవు. సప్తశాస్త్రములను చక్కగ చదివి గ్రహించి, సత్యతత్త్వార్థము నెఱింగిన ప్రౌఢ. సంసార మసారమని గ్రహించి, త్రికరణపూర్వకముగ దానిని రసించిన నిపుణ. వివాహమను బంధమునకు పాల్పడకయే యావజ్జీవము స్వతంత్రజీవన మొనర్చిన దిట్ట. అట్లని మేలోకాభిరామాయణ మందో, ఏ పాలుమాలిన పనులందో, కాలము వ్యర్థపుచ్చక, పరమార్థ తత్త్వము నెఱిగి బ్రహ్మవాదిని యను బిరుదము వహించిన ప్రజ్ఞావతి. అవివాహితమై, తన కులశీలముల చక్కగ నిలుపుకొని స్త్రీత్వమునకు వన్నెదెచ్చిన వనిత. మహాత్ములతో గలసి జనులకు తత్త్వోపదేశము జేయుచు పరమహంసరై జీవితము పరోపకార పరోద్ధరణకై గడపిన ధర్మస్వరూపిణి. మున్నొక సమయమున బ్రహ్మజ్ఞానియు తత్త్వవేత్తమునగు యాజ్ఞవల్క్యమహర్షి రాజర్షి యగు జనకుని సభకు విచ్చేసెను. పండితులు, పామరులు, జ్ఞానులు, తత్త్వజ్ఞను, శాస్త్రగారులు, పౌరాణికులు, పరమార్థబోధకులు మున్నగా నెల్లరును నాతని నిండుకొలువున నెలకొనియుండిరి. ఆ సమయమునందు బ్రహ్మవాదినియగు గార్గియు నా సభ నలంకరించియుండెను. పరమార్థకర్త్యచర్చనుగూర్చి తీవ్రముగ చర్చ జరుగబోచ్చెను. యాజ్ఞవల్క్యుడును, గార్గియు వాదింప మొదలుపెట్టిరి. వారి వాదము, లంతకంతయు పెరిగిపోయినవి. వాదములకు ప్రతివాదములు మిన్నుముట్టుచుండెను. గంటలు, దినములు, వారములు, మాసములు జరుగుచుండెను గాని వారి వాదములకు తుద గాన్పింపదయ్యెను. దేశదేశములనుండియు, ఋషులు, రాజులు, జ్ఞానులు, వైదికులు, పరమహంసలు వచ్చి నిండిపోయిరి. సభవారెల్లరును, గార్గియొక్క ప్రజ్ఞావిశేషమునకు మెచ్చుకొనసాగిరి: వాదమున నొండొరుల గెలువవలయునను తలంపుతో గార్గీయాజ్ఞవల్క్యుల వాదించుచుండిరి. తన యసమాన శేముషీవిశేషము వెదజల్లుచు యా తపస్విని తన ప్రశ్నశరవర్షముచే సౌతక్త్యవేత్తను స్తంభింపజేసెను. ఆమె వాదము, శాస్త్రసమ్మతముగను, యుక్తియుక్తముగను, సకల జనరంజకముగను నుండెను. ప్రజలెల్లరు నామె విజ్ఞానవిచక్షణత కెంతయు నచ్చెరువొందిరి. జనకుడు మదినెంతయు సంతసించెను. ఋషులు బొగడిరి. తుదకు యాజ్ఞవల్క్య మహర్షిని నామె వాదమునం గెలిచెనని స్థిరమాయెను.

మానవతీమణులకు వన్నెదెచ్చిన గార్గివలె ననేకులు భరతఖండమున జనించి యశశ్శరీరములతో విలసిల్లుచున్నారు. మఱుసటి సంచికలో మరికొందఱ గురించి వివరింతుము.

(సశేషము.)

[* బృహదారణ్యోపనిషత్తు - మధుకాండమునందు గార్గీయాజ్ఞవల్క్యుల సంభాషణను జూడవచ్చును.]

అనాథవనితా శరణాలయ సహాయమునను, శ్రీభారత మహిళాసంఘ సహాయమునను, సైదాపేట టాడ్‌హంటర్ నగర వాస్తవ్యులగు చిన్నిబాలురు 3 వ తేది శనివారంనాడు మ్యూజియం థియేటరులో 'అనసూయ' నాటకము వరపమున ప్రదర్శించిరి. పౌరులనేకులు విచ్చేసిరి. అనసూయ, శారద, అత్రి, మున్నగు ముఖ్యపాత్రల ధరించినవారు చక్కగ నటించిరి. చిన్నిబాలురకు తగిన మెట్లతో పాటలు నటకుల కనువుగనుండెను. అనసూయ, గంగ, సరస్వతి, లక్ష్మి, పార్వతి మున్నగు స్త్రీ పాత్రములను ధరించిన బాలు రచ్చముగ బాలికలవలె కనుబడిరేగాని బాలకులని పోల్చజాలకుండిరి. కౌమారదశయందుండుటచే వారి కంఠస్వరముగూడ నశ్లేయముండెను. ప్రాచీన భారత పుత్రికారత్నములలో అనసూయ పాతివ్రత్యమునకును దైవభక్తికిని సాదర్శప్రాయమై యుండెననుటలోకలదికము. అట్టి మహాచ్చరిత్రను ప్రత్యక్షముగా జనుల హృదయముల కెక్కునట్లు నాటకమూలమున ప్రదర్శించి తన్మహాత్మ్యమునకు నూతనప్రబోధ మొదయించునట్లుజేసిరి. ఇద్దాని కంతయు తోడ్పడి ప్రోత్సాహము గల్పించి, తననంత విషయములందు పాల్గొనియున్నను, హిందూ అనాథ వనితలకొఱకు శరణాలయము స్థాపింపనెంచి సంతత ప్రయత్న మొనరించు శ్రీమతి ముత్తులక్ష్మి అమ్మగారికి భగవంతుడు చిరాయురారోగ్యముల నిచ్చునట్లు ప్రార్థించుచున్నాము.

Printed and Published by D. Manickam at Payne & Co., 17, Mount Road, Madras.

"In India most of the backwardness of Women is due to economic dependence, which hampers all sorts of healthy activities among them. By taking out Life Assurance Policies of certain types and with the help of assignment and other modes of creating funds mainly for the use of women their economic status can be raised."

—Mrs. BRIJAMBUDA DEVI

WOMEN

Should Insure their Lives

WITH

THE ONLY INDIAN COMPANY

That provides special comforts
as that of Men

THE DECCAN ASSURANCE COMPANY, LTD.,

BEZWADA

CHAIRMAN:

Sri Rajah N. V. RANGA RAO BAHADUR, Zemindar of Munagala.

WOMEN'S ADVISORY BOARD:

Srimathi Dr. MUTHULAKSHMI REDDI.

" AMMU SWAMINADHAN.

" RUKMANI LAKSHMIPATHI.

Wanted Women canvassers in every town either on salary or commission or on both. Special treatment. Terms very lucrative.